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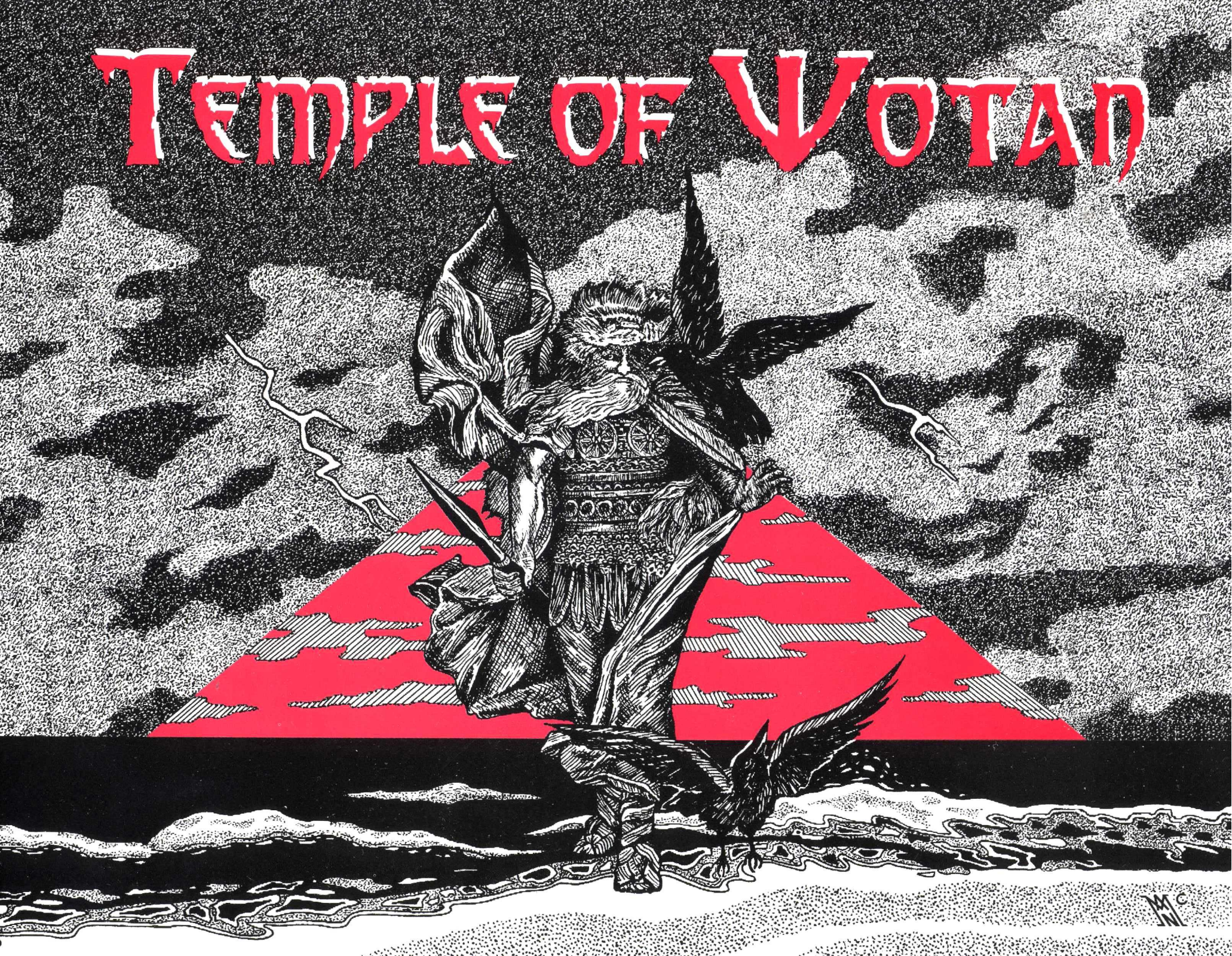

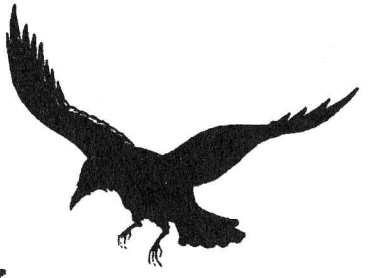

Temple of Wotan

Holy Book of the Aryan Tribes

Temple of Wotan

Holy Book of the Aryan Tribes

AUTHORED AND ILLUSTRATED BY: *Ron McVan*

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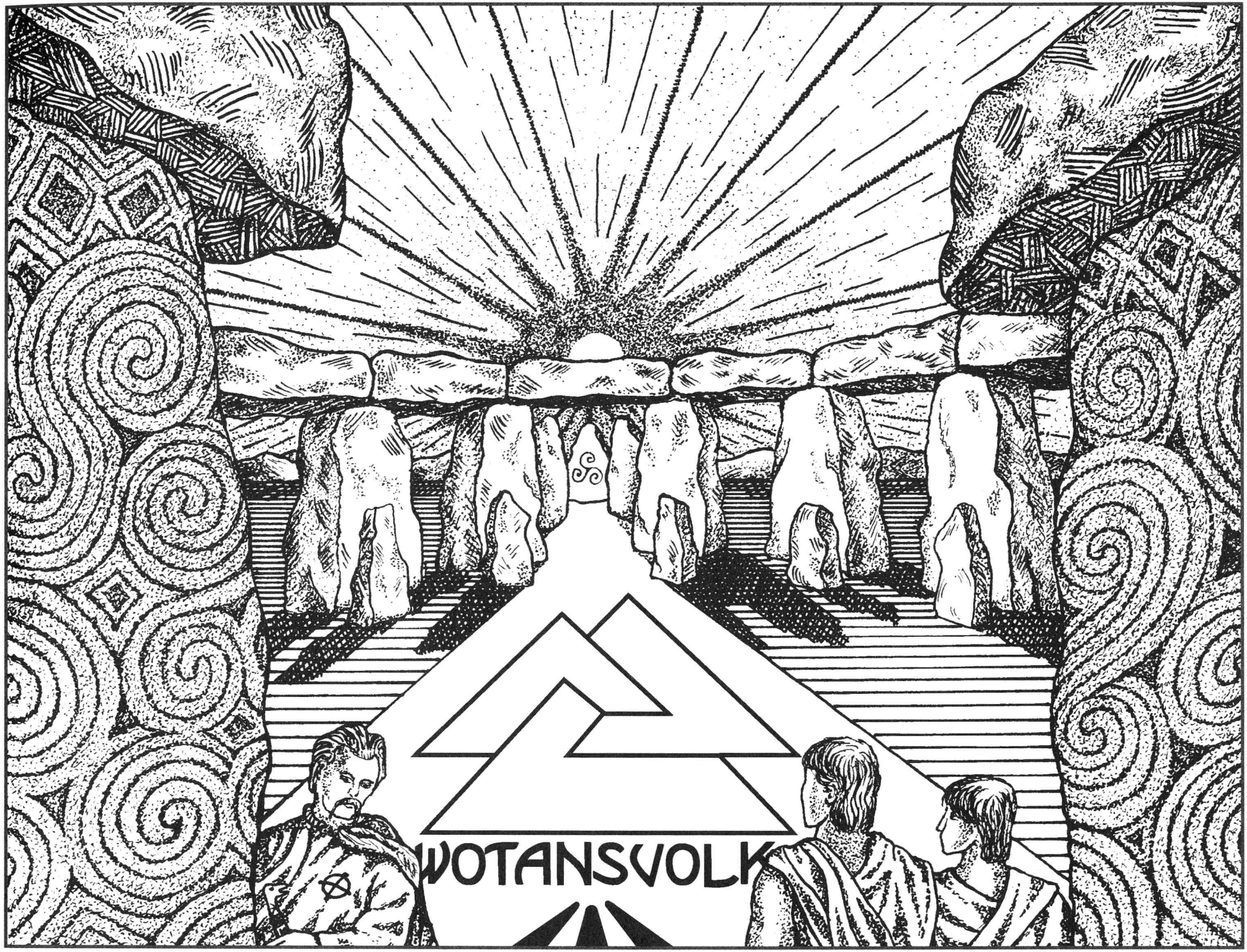
EDITED BY: *Katja Lane*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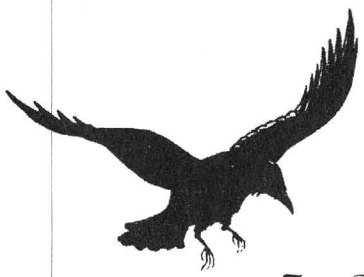


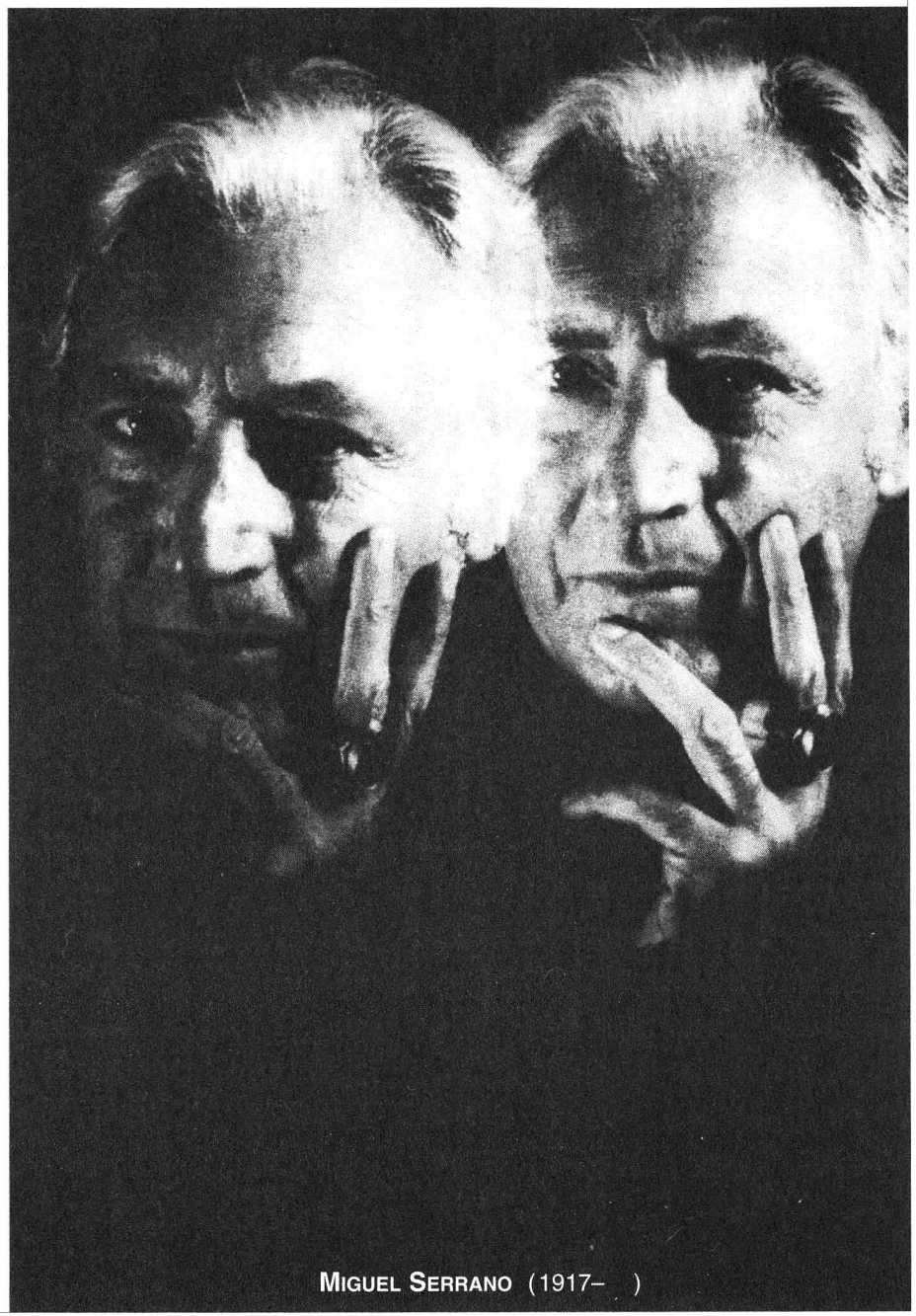
In Memory of C. G. Jung

this book is dedicated to

Miguel Serrano

May your legacy of Honor and Loyalty
inspire future generations
of Aryan mystics, philosophers and warriors.

Jon McVan



MIGUEL SERRANO (1917–)

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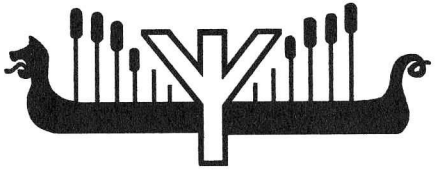

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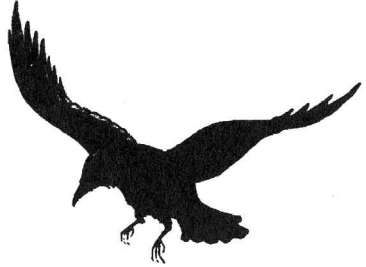

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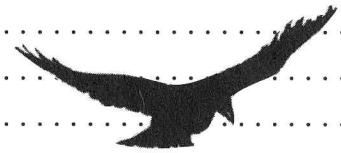

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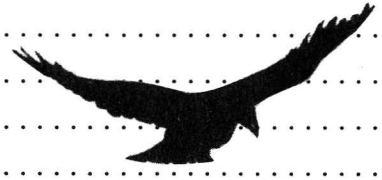

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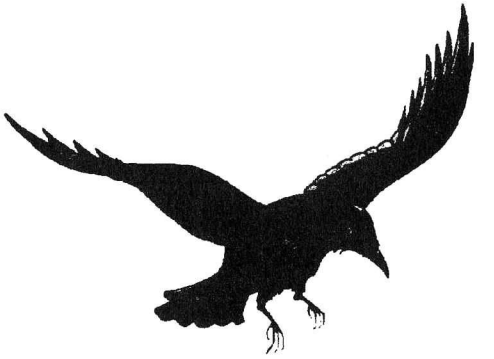


Foreword

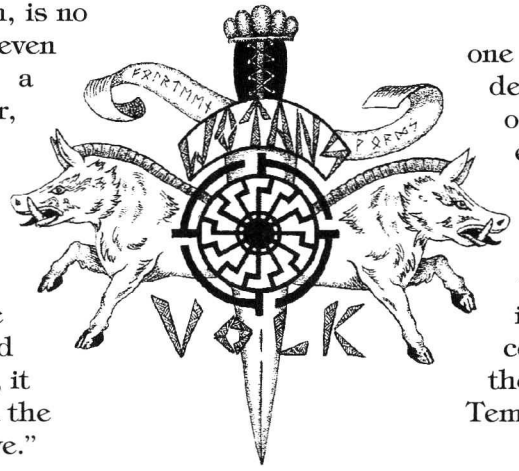
Wotan – Lord of Hosts

C. G. Jung affirmed that Wotan was the God of Lightning—the Stormbringer, but Wotan is more than that, he is, also, the God of Poetry, Love and War. Without a doubt whatsoever the God of the Christians, who has come to replace Wotan, impersonating him, is no more than a poor imitation. One cannot even say that this Christian counterfeit is a "reincarnation of the Archetype," but rather, he is Wotan's executioner.

It was from the Irminsul at the Externsteine (the ancient megalithic monument in Horn, Germany) that the followers of the destroyer Charlemagne appropriated the symbol of the cross and concocted the crucifixion of Christ. Indeed, it was already Wotan who historically donned the titles: "Lord of Hosts" and the "God of Love."

The Mystical Death and the Resurrection in the flesh on the third day correspondingly are a plagiarism of the Resurrection of Wotan on the ninth day, on the Irminsul cross, having recovered the runic Futhark which had been lost in the paradise of Hyperborea, and thus enabled him to deliver the new word and dispensation to the fallen Aryans, who were momentarily oblivious to their divine origin. There at the Externsteine is found the stone sepulcher of the Mystical Death, replicating the Hyperborean Resurrection of the Initiate. Further, it was there whither the odinic priestesses—the Valkyries—came to gather Wotan's slain warriors to ensure their immortality and life eternal.

This entire glorious path of the Initiate, to be destined to a caste, to an Aryan elite, vanished with the destruction and conversion of the Saxons to Christianity—or rather, perfidious "Christianized Wotanism"—derailed by the well-planned and all pervasive Jewish deception of Saul (Saint Paul) of Tarsus.



It was the German Schutzstaffel who, one way or another, without the need to declare it, caused the resurgence of the path of the Externsteine; the great Spear extended from Wewelsburg to the sacred stones of Westfalia, symbolizing the route of return. In the great gathering hall in this castle of Armanenschaft Initiation, where the symbol of the Black Sun was inlaid in the floor, there hung from the ceiling, in suspended animation over one of the portals, a great stone from the legendary Temple of the Externsteine.

At the end of time, our Volk Leader will return for the Wild Hunt (Wildes Heer), with his Final Battalion, astride a White Horse, Sleipnir, his eight-legged steed. He will be the Last Avatar, also known as Wotan and Visnu-Kalki. This time He will come to conquer and to judge.

Miguel Serrano
20 April 111
Valparaíso, Chile

Introduction

Wotansvolk – The Holy Path

Our heroes, our Gods—these are the role models that mold men of our sons, wives and mothers of our daughters, noble creatures of us all—all who dare to tread the holy path of honor and duty.

Aryan antiquity provides the seeds of our culture, our culture defines our essence, our essence demands a purpose, and that purpose is congealed in our living Gods, the folk-God Archetypes of the Aryan Tribes.

The seemingly instinctual impulse toward self-sacrifice and heroism is sparked and nurtured by our knowledge of the Good and our lust for Truth and Justice.

Aryan Pagans, whom we call "Wotansvolk," are the reincarnation of ancient spirits, manifest in our modern world. The insatiable quest for spiritual understanding drives us toward our own divinity. Wotansvolk cast off the delusions of universalist creeds, embrace the ethnic traditions of our kind and stand boldly against the storm's fury, unrelenting in purpose.

The task at hand in this, the third millennium of the Common Era, is best expressed in the sacred credo known as the 14 Words, "We must secure the existence of our people and a future for White children." Coined by the contemporary Aryan freedom-fighter David Lane, this imperative ethic demands uncompromising priority in our daily lives. The worldwide resurgence of Wotanism is the manifestation of this oath.

Current political and spiritual decadence invites condemnation and resistance. Wotansvolk meet this challenge with the profoundly inerrant antidote—obedience to Nature's Laws. The inevitable result is a massive flight from the destructive institutions which promote our genocide, to seek an alternative lifestyle in which we live by our own folk customs and values, bestowed upon us through our ancestral mythology.

An infinitely creative and skilled artist, Mr. McVan complements his writings majestically with mystic drawings, carvings, sculpture and poetry. The standard of beauty and his depth of perception are gifts of the Gods and a treasure of the folk. Those whose mission it is to discover their ethnic identity, indigenous path and unique niche in the culturally-confusing societies of our time will cherish this book. It is a journey into the essence of the Gods of our blood—the rightful legacy of a royal heritage.

Temple of Wotan is a dynamic expression of the new Aryan path. As in Creed of Iron, the prelude to this tome, author Ron McVan inspires us with the arcane Mysteries of ariosophic wisdom. These timeless gems are presented in the context of today's awakened kinfolk, serving as a catalyst to the future—to a renaissance of Aryan ideals.

To this end, to the birth of a new enlightened age, may the blessings of Wotan live in you and through you—that your children, and your children's children, may fulfill their destiny as true Wotansvolk!

Katja Lane
20 May 2000
St. Maries, Idaho

When our activity is set toward a precise end, our mental and organic functions become completely harmonized.
The unification of the desires, the application of the mind to a single purpose, produce a sort of inner peace.
Man integrates himself by meditation, just as by action.
But, he should not be content with contemplating the beauty of the ocean, of the mountains, and of the clouds,
the masterpieces of the artists and the poets, the majestic constructions of philosophical thought,
the mathematical formula which strives to attain a moral ideal,
searches for light in the darkness of this world, marches forward along the mystic way,
and renounces itself in order to apprehend the invisible substratum of the universe.

—ALEXIS CARREL

STALLER PIECE WITH HORSE TAILS

Nature of Wotanism

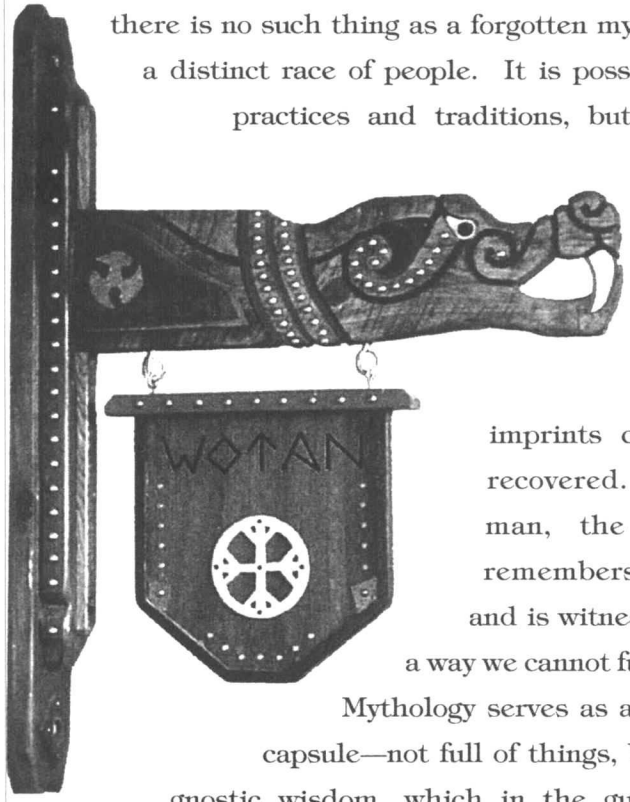
The Root of Thought and Being

The place of myth is at the very root of thought and being. All races, without exception, establish an ethnic mythology upon which strength, action, culture and identity are built. Myth builds the spiritual pre-history of a society that speaks to us from a very ancient past. Mythology is one of the key elements of folk consciousness. Like the sun's light or the air we breathe, myth reveals itself only indirectly, and each individual must make a personal effort to discover its presence at the basis of his own thinking. It suffuses our consciousness and, what is more, our subconsciousness; in short, it is a timeless truth, a truth which is sacrilegious, sometimes fatal, to question. And this applies to every sphere of personal life, for there is none exempt from the folk mythos, particularly at moments of decisive choice. The heroes one most admires give forth myths spontaneously. For we know that without Achilles and without the Iliad, Alexander would not have undertaken the conquest of the East. And without the

Wotan Carving

example of Alexander, many other great men of history would have fallen short of their untapped higher potential.

With the aid of myth we resolve a thousand and one everyday problems and attain moral equilibrium. In turn there is no such thing as a forgotten mythology within a distinct race of people. It is possible to neglect practices and traditions, but there always remains the deep genetic memory, and these ancient imprints can always be recovered. Much like man, the earth, also, remembers everything and is witness to history in a way we cannot fully appreciate.



Mythology serves as a valuable time capsule—not full of things, but compact of gnostic wisdom, which in the guise of stories, keeps intact our heritage of all that has lasting value.

Through the long line of ancient Aryan pagan societies, nature has always played a vital role. To understand the timeless principles of Nature's Law is to sharpen the vision of mind and being. We can not set limits on the versatility of nature; the limitations are in us. On every level our being is an intrinsic part of the agencies that vitalize the universe.

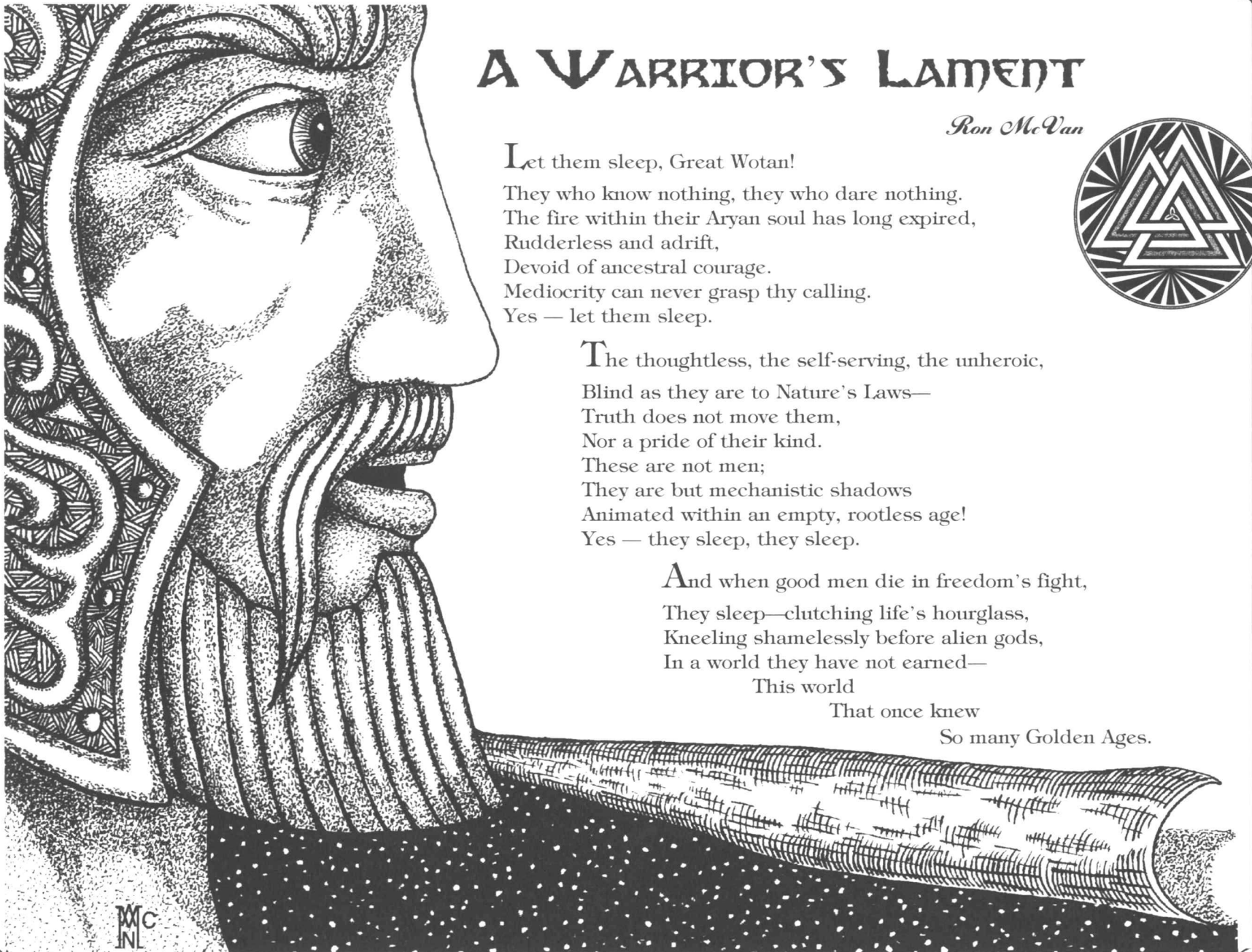
Aryans today in the western world have grown awesomely distant from nature. In the earliest times the deep affiliation with the natural world created an ecology of metaphor; all things were seen to be related. The natural world and its shifting patterns of change were no more than an extension of the processes that created humans themselves. It was a time when our pagan forebears walked, ran, grew, loved and died as part of the whole symphony of life. All things were alive. There was no division of sacred and profane. All life was spiritual. Our indigenous mythologies with their archetypical gods united man with nature and the universal laws to which we are eternally subject. Nature mirrored the people and the people mirrored nature, and the two participated in an existence where there was no sharp separation between them. Natural, untrained intelligence spontaneously moves towards the truth in all men who use their reason. Nature, wise in all her ways, bestows upon her creations the knowledge necessary for their survival. Aryan man, in his long process of becoming, is largely aborting the self-preserving instincts and impulses, and thus has diminished his psychic bond with universal life and his racial roots. As he drifts further from this foundation, he will continue to blunder along, moving from one conceit to

another, gravitating toward alien religions, miscegenation and materialistic pursuits which hasten his extinction. If gone unchecked, nature will ultimately correct this deviation from genetic instinct in its own way. In this eleventh hour, which is already upon us, Aryan man must face the stark realization that only by adhering to nature's "might is right" principles will his race survive.

The imperative of the Aryan race, culture and destiny must again, as in ancient times, set its foundation in concordance with nature's law. Our race consciousness should learn to know truth from error and deliberately free itself from the lures of matter in order to assume its rightful place in nature's perfection. Likewise, this arcane wisdom should always then manifest within the structure of our ethnic mythologies and religions. One of the most significant pagan traditions now prevalent in Europe and the U.S. is based upon the revival of the pre-Christian, Aryan religion of "Wotanism." Central to Wotanism are the Euro-ethnic sky-god pantheon known as the Aesir, and the more earth-based, agricultural and fertility-centric Vanir. Chief of all the Aryan high deities is the archetype sky-god Wotan, the immortal root and essence of Aryan being. These companionable gods and heroes, garbed in many guises, individually represent the personification of the majestic forces of nature and the eternal mysteries which have inspired and guided Aryankind over the ages.

Through Wotanism the profound significance and purpose of the Aryan mythos and the mysteries of universal law are given. Our ancient gods are eternal and live within us always, demanding only our awareness. It is an important task of every Wotanist to arrive at a pure knowledge of the higher self, ensuring the balance of nature's wisdom and man's being. The ancestral legacies of our forebears that trail behind us are largely dependent on us and suffer unduly from our mistakes, while those who precede us on the ladder of existence, though not bound by our foolishness, are nevertheless deprived of our cooperation when we are not true to our kind and act with less than the best of our genetic potential. The family and folk are two major pillars of Wotanist concern. By tradition our people were always strongly devoted to their clan, and today, our folk clan is as important to us as ever. Through this aim we hold sacred above all else, these 14 Words: "We must secure the existence of our people and a future for White children."

The study and practice of Wotanism is a life-long journey, a transmigration of courage, high wisdom, honor and determination, steeped in the unbroken pagan traditions of our ancestors. As we honor the gods of our folk, we form the nucleus around which a vital re-expression of our ancient wisdom and racial cohesiveness can be realized.



A Warrior's Lament

Ron McVan

Let them sleep, Great Wotan!
They who know nothing, they who dare nothing.
The fire within their Aryan soul has long expired,
Rudderless and adrift,
Devoid of ancestral courage.
Mediocrity can never grasp thy calling.
Yes — let them sleep.

The thoughtless, the self-serving, the unheroic,
Blind as they are to Nature's Laws—
Truth does not move them,
Nor a pride of their kind.
These are not men;
They are but mechanistic shadows
Animated within an empty, rootless age!
Yes — they sleep, they sleep.

And when good men die in freedom's fight,
They sleep—clutching life's hourglass,
Kneeling shamelessly before alien gods,
In a world they have not earned—
This world
That once knew
So many Golden Ages.

APOLLONIUS

OF TYANA

There is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its only change being motion and rest. For being has this necessary peculiarity, that its change is brought about by nothing external to itself; but whole becomes parts and parts become whole in the oneness of the all.

—PLATO

This world has for too long concerned itself with spiritual adepts whom it has aggrandized into often exaggerated and unrealistic proportions. Every representative of divine truth and wisdom, without exception, are at best, enlightened messengers and teachers of varying degrees and abilities. Yet do they remain bound to the many human frailties and limitations of the human body, and as such, should not be worshiped as gods on earth.

Through the course of history it is proven that people in general tend to unquestionably flow with the herd mentality and have not the slightest clue as to what is genuine truth and what is not, what is real spirituality and what is not. Nor do they care to invest any serious personal effort upon which to base their convictions. Why should they exert themselves? The churches are already built and established, and millions of people cannot be wrong, least of all their parents and grandparents. And of course, how dare anyone think of questioning the absolute, supreme authority of the Church! Haven't you learned anything yet? The clergy are wiser than you and have all the right answers for everything! If they tell you the world is only 6,000 years old, then by God, you better not question that, or you just might burn forever in hell with the rest of the heathens and heretics.

APOLONIUS OF TYANA—born 2 C.E.

Some of the greatest spiritual sages who have walked this earth, whether born wealthy or poor, have consciously chosen to pass through history unaffected by worldly temptations. Genuine gnostic teachers are not here to become lucrative, Hollywood-style personalities, like so many modern-day, self-centered, vanity-motivated evangelists. What the gnostic sage pursues is a selfless, unwavering life mission to elevate the thinking of mankind by giving us a true conception of our position in life and the universe and its higher dimensions. It is the message that matters above all, and not just doing, but being, whether the adept passes through this life as a teacher of great distinction or as a seemingly aimless drifter.

There is immense wealth and power in the organized religion business, as one can easily observe by the collective thousands of illustrious and imposing temples, churches and cathedrals that span the globe. And no one knows this better than the gangs and governments who invent and manipulate organized religions. Invent, you say? Surely now, you go too far! No, in fact, we must go much further if we are to shatter the heavy iron chains of man's incommensurable ignorance. Let us not pick at the many small-fries and up-starts, let us go to the biggest manipulation machine of all, the so-called "holy of holies," Christianity.

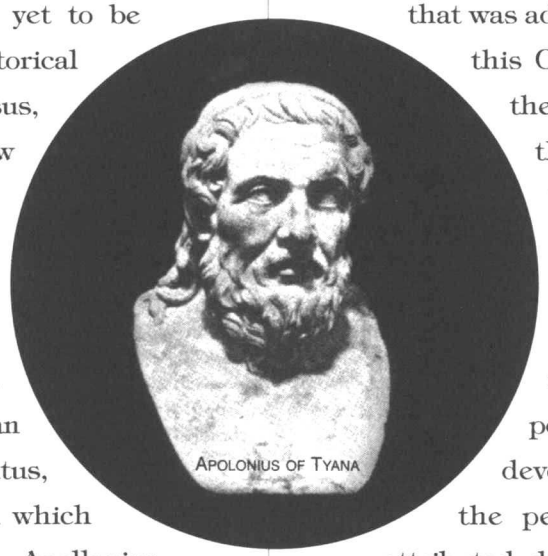
The first century of our era was a tumultuous time concerning the powers of Church and State. The Roman Empire was fast losing its grip on the state cults and national religious institutions. It was evident that if Rome intended to continue wielding religious authority and control, then it would have to establish a major religion, a universal church, that would best consolidate the existing religions, while at the same time diffuse the ardent and independent spirit of the free-thinking populace. The word catholic, it is interesting to note, means universal, and world domination and power has forever been the aim of the Vatican. Universalism is one of the many tools of the tyrant to achieve such ends.

In the Greek Cappadocian city of Tyana on the 16th day of February 2 C.E. there was born a child named Apollonius. It was soon to become apparent that he was not just any ordinary child, but one of exceptional gifts and mental power. At the youthful age of 14 he had so out-distanced his teachers that he was sent away to complete his education; at age 16 he attended the Temple of Ægae. In this same year he had taken the Pythagorean Vows and had already gained reputation by performing remarkable miracles. Apollonius was known to have a striking physical presence and countenance as he grew into manhood.

Like Pythagoras, Apollonius travelled extensively in his youthful years, making pilgrimages to the many religious temples and mystery schools. When upon his travels he would often be accompanied by his close disciples, one of whom was named Lucius. Depending on

the language, the name Lucius is pronounced Lucas or Luke. Luke (Lucius) was the transcriber of the life of Apollonius, as indicated by Damas, who was the most beloved disciple of Apollonius.

If this life story is starting to sound somewhat familiar, it should, because it was from the real life personage of Apollonius that the fictional Jesus was so craftily created. To this day there has yet to be produced one single shred of sound, historical evidence that a real life man named Jesus, the Christ, ever existed. All of Rome knew of Apollonius, and had another miracle worker existed at that same time period, it would have been noted and recorded. The Roman emperors sought out such people of miraculous reputation. Apollonius was consulted by not less than five emperors, namely: Nero, Vespasian, Titus, Domitian and Nerva. The prototype from which the Jesus figure was created is virtually Apollonius, and not an historical Jesus.


APOLONIUS OF TYANA

It was in the year 325 C.E. that the Jesus figure was invented at and by the Nicæan Council, and precisely at this time that Christianity was officially created and established by the State. Between the time of the first century and the year 325, it was known as "the time of the coming of the Christ"—Christ, which is a title meaning "the anointed." For the first three centuries there was only talk of a "coming of a Christ." The name and purported exploits of a so-called Jesus had not been determined until the Council at Nicæa.

The religion of Christianity is almost a carbon copy of 16 former religions already quite ancient at that time. Primarily, it was the Celtic sun God Iesa (Latinized Jesu) that was adopted by the Roman Church at Nicæa. At this Council representatives from all parts of the Roman Empire are said to have met at the command of the Emperor Constantine to formulate a Church policy, a unified creed and to establish a worship which would bring all of the people under one spiritual head. The adoption of such measures would at once increase the power of the Church, as well as insure the devotion and veneration of the populace for the person of the Emperor to whom they attributed divine power. The consummation of this policy was expected to be of great benefit to both Church and State, and enable the Emperor to fuse together into a unified whole the various peoples of the different countries and cultures which would comprise the Empire.

After this Council, the first act of the Church Fathers was to burn all writings they could find, especially those of the first three hundred years of the common era

which revered Apollonius as the spiritual leader of the first century. It was for this reason as well that ancient libraries were ordered to be burned, including the famous and irreplaceable Library at Alexandria. It was later revealed that the chief librarian at Alexandria at that time had been warned of the plot and secretly removed some of the most valued writings and sent them to Arabia for safe-keeping. Recently in the 20th century, when the Dead Sea Scrolls were discovered, the Israeli government immediately took possession of them in order to whisk them away from the eyes of the world.

The early 4th century book entitled THE LIFE OF APOLLONIUS by historian Philostratus would not surface again until 1501 C.E. The first English translation did not become available until the year 1680. Thirteen years later, the English Charles Blaunt translation was condemned by the Church and further publication was prohibited. In 1809 Edward Berwick made a new English translation of the volume, whereupon the Church confiscated and burned the book so fast that by 1907 no copies were to be found.

It was not until 1582 that Pope Gregory XIII devised the "New Style" calendar, adopted by England and America in 1752. The Gregorian calendar officially imposed the political and social domination the "Christian Era," designating the formulated birth of Jesus at year 1 A.D., Anno Domini, the Year of Our Lord.

Short and simple, Christianity is a religion designed by the controlling elite, for the express purpose of total world manipulation of the masses. And any and all religious institutions over the ages which in any way conflicted with this idea were to be destroyed. For this reason, the mystery cults were suppressed, and initiation into the ancient or esoteric Mysteries were forbidden, so that no religious establishment, worship or practice could exist which would draw and hold men to it other than the Roman State Church. Pagans became the primary target, being that their free-thinking minds would not yield adherence to a mere political and idolatrous church, whose doctrines were, in the main, intended for the uninstructed multitude. Such minds could not be dominated by a political or mercenary priesthood.

Religion for Apollonius was not a faith only, it was a science. For him, the shows of things were but ever-changing appearances; cults and rites, religions and faiths, were all one to him, provided the right spirits were behind them.

Most of the recorded wonder-doings of Apollonius are cases of prophecy or foreseeing, of seeing at a distance and seeing the past, of seeing or hearing in vision, of healing the sick or curing cases of obsession or possession.

Like all the great pagan religions the object of his worship is always said to have been the "Sun," that is to say, the lord of our world and its sister worlds, whose glorious symbol is the orb of day.

Apollonius lived to the ripe age of 98 years old and was a man of strong physique and health. The most distinguished of his followers was Musonius, who was considered the greatest philosopher of the time after the Tyanian. Unlike his fictional counterpart, Apollonius prided himself on courage, and though not a violent or hostile man, he represented Nature's Law as God's Law and would not be one to preach the emasculating, philosophical pablum of "turn the other cheek" and "love thine enemies." Upon hearing the news that Titus had conquered Jerusalem in battle, he immediately sent Titus a high letter of praise, to which Titus replied to the respected sage, "I have conquered Jerusalem, but thou hast conquered me."

In his travels Apollonius made a special point to spend a night in the tomb of Achilles to hold communion with this legendary warrior spirit. He, also, restored and erected a statue and chapel to Palamedes, the hero of the Trojan War. When visiting Thermopylæ, the famous battle site of Leonidas and the 300 Spartans, Apollonius overheard his followers discussing which mountain was the highest in Greece. He called them to himself and said, "This is the highest mountain in Greece; for those who died here elevated it even above Olympus."

The warm and fuzzy maxim "Peace on Earth—Good Will Towards Men" has to be one of the most glaring and bare-faced falsehoods ever concocted and uttered by the Christian Church. They certainly expected too much when they supposed that a fiction, which was believed in an ignorant age, would, also, continue to be believed in an enlightened one. There was never a holocaust that could even compare to the 1,000 black years of indiscriminate torture and death known as the Christian Inquisition. There has been more blood spilled in the name of religion than in all the secular wars of history. Literally, rivers of blood have been shed in the name of the fictitious Jesus, motivated by an insatiable lust for power and gain. Yet, not one drop of blood was known to be shed in the name of the real-life spiritual wonder-worker, Apollonius.

"The law," said Apollonius, "obliges us to die for liberty, and Nature ordains that we should die for our parents, our friends or our children. All men are bound by these duties. But a higher duty is laid upon the sage; he must die for his principles and the truth he holds dearer than life. It is not the law that lays this choice upon him, it is not Nature; it is the strength and courage of his own soul. Though fire or sword threaten him, it will not overcome his resolution or force from him the slightest falsehood; but he will guard the secrets of others' lives and all that has been entrusted to his honour, as religiously as the secrets of initiation."

GIORDANO BRUNO

The Restless Spirit

True religion should be without controversy and dispute, and is a direction of the soul. No one has the right to criticize or control the opinions of others, as to-day, as though the whole world were blind under Aristotle or some such leader. But we raise our heads towards the lovely splendor of light, listening to Nature who is crying aloud to be heard and following wisdom in simplicity of spirit and with an honest affection of the heart. —Bruno

To understand the life of Giordano Bruno is to understand the essence of injustice found in the unbridled bigotry of Church and State. The ruling factions today maintain power in not so different a manner as it has always been held, which is a combination of instilling fear among its subjects and sugar-coating lies to mask true intent. It is the method of a perpetual bread-and-circus that the conditioned herd swallows, hook-line-and-sinker every single time, without fail.

Giordano Bruno (1548 - 1600)

Evil has ruled the world under countless guises for as long as we can remember through history. It is apparent that evil is hungrier than good and tries harder, and will ever remain in power as long as it can convince its subjects that freedom and prosperity is just around the corner. Some are foolish enough to believe that they are free by the simple idea that they have a job which provides them money to purchase food, shelter and consumer items to subsist in the treadmill existence of their velvet-shackled lives.

The fear of a people is that which threatens their illusion of security. What the controlling powers fear is truth and, if need be, will go to any measure to discredit a truth and nullify its effective rationale. A free thinker is what a corrupt system views with much disdain. Free thinkers can inspire others to become free thinkers, much like Socrates, Galileo or Thomas Paine. And unless a free thinker fears death he cannot be threatened or controlled. Man lives within the confines of various societies and must conform to certain rules, but never should a man be restricted to express his own thoughts under penalty of death. Tyranny of any form must always be suppressed. If a man cannot speak his mind on any subject, then he is not free—he is a slave to an oppressive system and less than a man if he does not stand by his convictions.

Giordano Bruno was born at Nola, a small town at the foot of Vesuvius in 1548. As a child he exhibited tremendous learning capacity and entered the Dominican Order of Naples in 1563. Not one to be held to the restrictions of Christian thinking and dogma, by 1576, now at the age of 28, he had expounded some personal thoughts which hinted at heresy and found it necessary to abandon his Dominican habit and flee Naples. Thus was to begin his emancipation and a new life as an Hermetic thinker, philosopher, scientist and magician. Bruno reached Paris sometime late in 1581. There he gave public lectures, amongst them, thirty readings on thirty divine attributes, attracting the favorable attention of King Henry III. It was in Paris where he published two books on the art of memory, which would reveal some of his practice in the magical arts. By this time in Bruno's life his foundations in Hermetic teachings provided much leverage in intellect and spiritual comprehension. This newly revealed reflection of man's divine potential within the infinite divinity of a vastly expanded universe did not win Bruno many friends among Christian theologians and pedant academes of the day. Like the early Hermetic Egyptians, Bruno believed that through the art of magic and divine rites man could ascend to the very height of the divinity by that same scale of nature through which the divinity descends to the smallest things the communication of itself.

Unlike Lucretius, whom Bruno carefully studied, he was not an atheist. The infinite universe and the

innumerable worlds are for him new revelations, intense accentuations of his over-powering sense of the divine. Or they are ways of figuring the infigurable, of grasping and holding within the infinite divine reality. This was a semi-magical Hermetic process used as a mode of reaching intuitive knowledge of the divine.

Throughout his life, Bruno was beset by a restless spirit. He was convinced that true philosophy was no different than poetry, music or painting, since the arts are bound to express divine wisdom. He believed in the infinite perfectibility of knowledge, and conceived of the universe as an imperfect mirror of God's essence in which God's infinity and unity are inadequately depicted.

Bruno accumulated his vast knowledge of the Mysteries from many sources aside from Hermes, such as Ficino, Pico, Cornelius Agrippa and Telesio and Paracelsus. He considered Aristotle one to be pitied as a hopeless pedant who could not comprehend occult truths and was unable to grasp "profound magic." Bruno, also, viewed mathematics as a kind of pedantry, a stopping short of deepest truth. The Copernican mathematics had to be transcended by the further insights of Hermetic thinking.

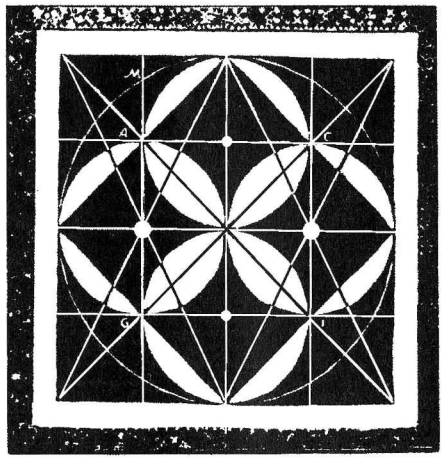


Figura Amoris

No stranger to the Cabalistic teachings, Giordano understood that this was a system of learning, created not from the Jews, but from White Egypt. He made his point abundantly clear when he stated, "Do not suppose that the sufficience of the Chaldaic Magic derived from the Cabala of the Jew; for the Jews are without doubt the excrements of Egypt, and no one could ever pretend with any degree of probability that the Egyptians borrowed any principle, good or bad, from the Hebrews. Whence we Greeks own, the grand monarchy of letters and nobility, to be the parent of our fables, metaphors and doctrines..."

The intense religious feeling that had inspired Pico to welcome magia and cabala as aids to religious insights, persists very strongly in Bruno, who pursues his philosophical religion, or his religious philosophy, or his philosophical-religious magic, with the deepest earnestness and believed that it would one day become the instrument of a religious reform, provided that it is understood naturally. The Orthodox Christian religion follows three theological virtues: love, hope and faith. Bruno avoided the "three's," and his guides in religion become four: love, art, mathesis and magic. By following these four he believed the religious magus

reaches the highest heights of perfection and power.

There are two kinds of magic, one bad, the other good. The bad, which is black magic, is a demonic magic known as the "magia desperatorum." The good, or white magic, by regulated faith and other laudable kinds of "contractions," corrects the erring, strengthens the weak and, through the greatest demon, which is love, joins the soul to the divine power.

Giordano Bruno lived at the end of the 16th century with its terrible exhibitions of religious intolerance. Though there existed at that time various blends of Christian Hermeticism, both Catholic and Protestant, most of them firmly avoided the magic involved. Now enters the free thinking Giordano Bruno espousing and stressing full, magical, Egyptian Hermeticism as his basis, preaching a kind of Egyptian counter-reformation, prophesizing a return to Egyptianism in which the religious difficulties will disappear in some new solution, preaching, too, a moral reform with emphasis on social good works and an ethic of social utility. Added to this is the fact that he unabashedly denounced the doctors of Oxford for what they really were, "grammarian pedants," who arrogantly demonstrate their literal frivolity and do not understand philosophy. A careful study of Giordano Bruno's life reveals something more than just the man of great occult wisdom and intellect, he becomes the symbol of light in an age of darkness, the very essence of truth and intelligence seeking a place in a world of ignorance and pompous bigotry. His only crime was that his stratospheric intelligence could not be contained within the rigid confines of academia and the suffocating limitations of the opposing Protestant and Catholic religions.

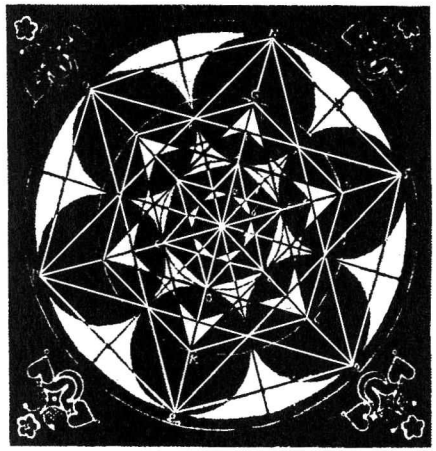


Figura Intellectus

Bruno viewed the Protestants as closed-minded heretics who could give no competent reason why their faith was the true one. Bruno could at least see some miraculous works being done by Catholics, but not by Protestants. Catholics see visions and Protestants do not; Catholics seemed to be all agreed as one in their faith at that time, whereas heretic Protestants are ever divided amongst themselves. Yet, Bruno could clearly see the unmitigated evil which existed in both the Protestant and Catholic sects. Ironically, it would be the latter, which he had studied so well, who would single him out and burn him alive with fiendish abandon. No one religion should ever claim sole dominion over the world; the concept alone is quite arrogant, if not frightening.

Concerning the Catholic lust for power, Bruno stated: "Now, whoever does not wish to be a Catholic must endure punishment and pain, for force is used and not love; the world cannot go on like this, for there is nothing but ignorance and no religion which is good."

In the year 1591 a wealthy aristocrat in Venice, who had read some of Bruno's works, invited him to visit so that he might learn from Bruno some of the Hermetic arts. Bruno accepted the invitation and arrived in August of the year. Considering the religious-political climate of the time, one can only wonder what possessed Bruno to place himself so near the hot seat of the Inquisition. Bruno stepped into what would turn out to be a death-trap. The minute the aristocrat Zuan Mocenigo took offense to something Bruno said, he quickly reported him to the authorities. Bruno made plans to return to Frankfort immediately, but did not leave soon enough. Mocenigo locked him in his room until the Inquisition arrived to make the arrest. He was incarcerated on 26 May 1592. On that day began for Bruno eight years of imprisonment in the basement dungeon of the Holy Office. It is not known what exact tortures were inflicted on Bruno to force him to recant at the Venetian trials. However, by law he had to be sent to Rome, where the case was dragged on. In 1599, eight heretical propositions were drawn up against him. But by the end of that year he withdrew all of his retractions, obstinately maintaining that he had never written or said anything heretical, and that the ministers of the Holy Office had wrongly interpreted his views. He was, therefore, hastily sentenced as an impenitent heretic and handed over to the secular arm for punishment. His final words to the nine Cardinals who condemned him were, "Per chance you who pronounce my sentence are in greater fear than I who receive it."

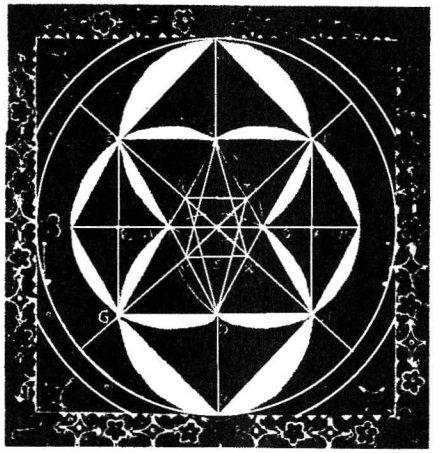


FIGURA MENTIS

On 17 February 1600, Bruno was led from his cell, chained at the neck, his tongue firmly gagged and escorted barefoot over the sharp cobblestones of the Roman streets. He was lashed to a stake before hundreds of excitement-seekers, while torches were laid to the kindling wood below him; a more fiendish spectacle and cruel end one can hardly fathom. But, Bruno nobly met his death with a quiet calm, as the flames of Christian compassion consumed the life of one of the greatest, free thinking minds of the age.

Eight years before his death, Bruno penned a startlingly prophetic epitaph for himself. His DE MONAD, a philosophical poem written in 1592 contains the following lines:

Much have I struggled.
I thought I would be able to conquer...
—And both Fate and Nature
repressed my zeal and my strength.
—Even to have come forth is something,
since I see that being able to conquer
—is placed in the hands of Fate.
However, there was in me
—whatever I was able to do,
which no future century will deny to be mine,
that which a victor could have for his own:
—not to have feared to die, not to have yielded
to any equal in firmness of Nature,
and to have preferred a courageous death
to a non-combatant life.

The three geometrical figures presented in this chapter were designed by Giordano Bruno and represent the Hermetic trinity, as defined in his THIRTY STATUES. Written within the Figura Amoris is the word MAGIC.

Methods of Christian torture in 16th century Europe, including: burning, hanging, beheading, disemboweling, breaking the wheel, trussing, gouging out the eyes, cutting off the ear or hand and flogging.

CULT OF FREYJA

It is through myths that men are lifted above their captivity in the ordinary, attain powerful visions of the future and realize such visions.

—PETER BERGER

Of all the female deities the most renowned, the most active, the most mystical of the Northern pantheon is the goddess Freyja.

Freyja, the name itself rolls easily from the lips of all Aryankind, steeped in antiquity and imprinted deep in the early mists of our genetic memory. Indeed, it was this ancient, voluptuous seductress, Freyja of the Vanir, who taught the patriarchal Allfather Wotan the shamanic art of sejdr. It is she who leads the Valkyries to and from the fields of battle and divides these valiant warrior souls with Wotan. It is she who is twin sister of the high god Frey, daughter of Njord and Nerthus, and alter ego of the maternal matriarch Frigga, Freyja, goddess of love, fertility, magic and mystical knowledge. It is little wonder, then, that she has remained the foremost icon image of the female practitioners of sejdr. Sejdr /say-ther/ is a form of Aryan shamanism, involving altered states and divination

which originated with Freyja. Her own particular brand of sejdr, from its conception, was a feminine, mystical craft. This would at times involve shape-shifting, astral body travel through the nine worlds, psychic prophecy, sex magic and consummate herb and rune knowledge. The art of sejdr itself, known as "the technique of ecstacy," predates all known religions.

Freyja was recognized as the great Dis. The Disir (goddesses) were long known as nine women dressed in black and carrying swords. Nine (a moon number) was considered the most sacred and mysterious of numbers. At the beginning of winter, particularly in Sweden, these spirits—and Freyja—were worshiped in a ceremony called the Disablot. The Disir brought good luck, but they were, also, merciless in exacting justice. The Disir were mysterious female beings, most likely related to the Fylgjir and the Valkyries, and connected with Freyja in her capacity as goddess of the dead. It was wise to keep in good stead with the Disir and to remember them with sacrificial gifts, for they could foretell death and had certain protective powers over houses and crops. In Viking times the Disir were celebrated at Uppsala during a large winter feast held in February at full moon.

The feminine craft of sejdr is usually performed by a woman known as a völva or seeress who, when called upon by the folk for her services, would seat herself on a high platform and fall into a trance, induced by the singing of spells, after which she answers questions on certain aspects of the future. While in this condition the seeress would seek information from the spirit world that would enable her to answer questions put to her by fellow worshippers.

There are times when sejdr can be a dangerous activity, used to bring harm and even death to others. Often the ecstacy obtained in the feminine sejdr rivals that of the masculine Wotan, Thor and Frey sejdr rites.

Traditionally, a Cult of Freyja seeress, also known as a "sejdkuna," would garb herself during a ritual with boots made of calfskin and gloves sewn together from the hide of a cat. Some might prefer to garb themselves with a black or dark blue or feathered cloak.

There was a recorded account in Greenland during a bad crop season in which a sejdkuna was called upon for her services and was described thusly:

She was wearing a blue strapped cloak, all set with stones down to the hem; she had glass beads round her neck and on her head, a black lambskin hood with a lining of white catskin; and in her hand she had a staff with a knob on it, which was mounted with brass and had stones set in it round the base of the knob. She had a belt of touchwood round her, and on it was a large skin pouch in which she kept her charms, which she had to have for her magic. She had fury calf-skin shoes on her feet and long shoe-laces with big tin knobs on the ends; she had on her hands gloves of catskin, white inside and fury.

Both the Teutonic and Celtic tribes since earliest times held their seeresses in high regard. To them the sejdkuna possessed knowledge of the mysteries of the world and of life that was far beyond the understanding of warriors. They go so far as to believe, the Roman historian Tacitus wrote, that "there is something divine about this sex. They listen to woman's advice with docility, and regard them as oracles." Tacitus, also, mentioned his own personal observation of a sejdkuna, which he described as the nebulous and poetic Velda, a lonely prophetess who lived up in a tower whence she exercised her power over a vast territory.

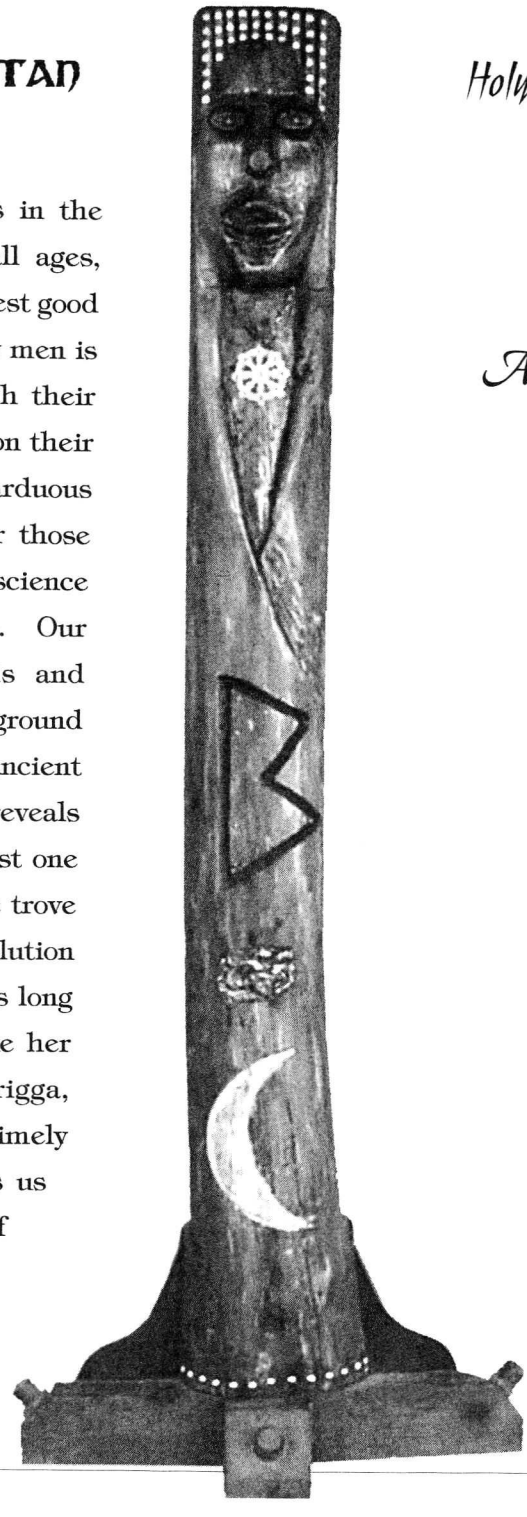
The sejdr practitioner, whether male or female, was considered the one person within the Aryan pagan tribes who had the skill and power to undertake quests to the world of the spirits in search of special knowledge about the future or healing for the sick. The sejdmadr and sejdkuna were sometimes known to ascend into the spirit world by physically climbing a tree or ladder, which symbolically represented the world tree Yggdrasill or cosmic axis. It is interesting to note that the word "shamanism" derives from the Vedic word "sram," meaning "to heat oneself or to practice austerities." The Norse word "sejdr" also means "heating" or "boiling." History tells us that shamanism as a traditional practice originated out of White Russia. The names Freyja and Frey mean "Lady" and "Lord." Among Freyja's many titles she is known as Queen of the Valkyries. "Valkyrie" defined translates to "chooser of the slain."

Belief in magic women on horseback sent from the astral realms was very widespread in Northern Europe. It even seems to have been current in Normandy, for it was condemned by an assembly of bishops at Roueni, from which one can infer, according to one of the early historians of Northern mythology, that these journeys happen frequently in Normandy, and that when Norwegians settled in this province they could not bring themselves to renounce this belief, even after they had been forced to accept the alien Christian beliefs.

The Scandinavians referred to man's shadow-self, or non-physical self, as a "Fylgja," which roughly translated means "the second" or "the one following." The time when this double was most likely to disappear from the body of the man or woman it inhabited was during sleep. In legend the Fylgjir acquired a more and more independent existence. If necessity arose, spirits of ancestors were believed to manifest in various physical forms. A Fylgja was known to be a warrior's ally and of assistance in battle with hostile spirits. Like the Dises they had the prophetic gift

to foresee the future and warn of danger.

There have been great revealers in the mystic circles in all societies and in all ages, people who have found out that the greatest good which can be conferred upon their fellow men is to teach, especially to convey that which their lives embody. These are people who act on their wisdom. It has always been a difficult, arduous and at times a life-threatening path for those who teach and practice the arcane science contained in the pagan mysteries. Our indigenous mythologies, legends, gods and heroic tales have served as an heroic safeground to ensure the very survival of this ancient knowledge, which binds our race and reveals our deepest self. The Cult of Freyja is just one path of endeavor through a vast treasure trove of wisdom, heritage and spiritual evolution which make up the body of Wotanism. As long as Aryan man survives, Freyja, not unlike her Aryan female contemporaries, Frigga, Aphrodite and Isis, will remain that sublimely eternal matriarchal goddess who guides us through the physical and astral matrix of cosmos and chaos, to forever ensure our personal development and the development of our race as well.



MOTHER GODDESS CARVING

At the ends of the universe is a blood-red chord
that ties life to death,
man to woman,
will to destiny.
Let the knot of that red sash,
which cradles the hips of the goddess,
bind in me the ends of life and dream...
I am the knot where two worlds meet.
Red magic courses through me
like the blood of Freyja,
magic of magic,
spirit of spirit.
I am proof of the power of gods.
I am water and dust walking.

—AWAKENING OSIRIS
NORMANDI ELLIS

WOTAN

DEATH

The splendours of the firmament of time
May be eclipsed, but are extinguished not;
Like stars to their appointed height they climb,
And death is a low mist which cannot blot
The brightness it may veil. When lofty thought
Lifts a young heart above its mortal lair,
And love and life contend in it, for what
Shall be its earthly doom, the dead live there
And move like winds of light on dark and stormy air.

— P.B. SHELLEY

It is not beyond the tomb—but in life itself—where we are to seek the mysteries of death. It may well be that death is the most enigmatic of all mysteries, as we step from our known physical world back into the eternal astral realms whence we came. Life and death, as we know them, are but passing phases of existence.

Through this all-too-brief life experience we lead a duel existence, an outer physical one, as well as an inner invisible one of thoughts and feelings. The outer visible life we share with our fellows; our interior thought-life is lived behind a curtain, as it were, and is known only to ourselves. The inner self is divided into two active partnerships. The human ego represents the I-am-I, the lower mind with its brain-vehicle, and the body. The eternal higher-self, man's inner god, is the all-motivating, divine spark of universal life, which is known as "the ray of consciousness." Death and sleep both consist in a disillusion of this partnership. Upon death the ego disintegrates, while the ray of consciousness withdraws its vitalizing force from the brain and returns with the soul to the eternal non-corporal realms, which is its natural aspect.

Many people feel that death is a dreadful disaster, when in reality it is not as disastrous as a long, uselessly lived life. A life that accomplishes nothing of significance or presents no problems is a miserable and selfish existence. Only obstacles and adversities offer the opportunity for great achievement. All life is friction. The moment we cease to regard birth and death as horrible dilemmas, the whole matter of coming and going is reduced to its proper estate as merely one part of a vast and wisely organized plan. As sleep is a "little death," so birth and death are miniature cycles of existence, but the "great death" and the "great birth" are the supreme cycle of existence and the grand mystery of life in the physical world. In the non-corporal realms of the soul there is no death, only the coming-to-be and ceasing-to-be of forms in which life manifests.

In the play JULIUS CÆSAR, Shakespeare puts forth a profound statement on death which reads,

Cowards die many times before their deaths; the valiant never taste of death but once. Of all the wonders that I have yet heard

it seems to me most strange that men should fear; seeing that death, a necessary end, will come when it will come.

Each man carries with him the race archetype of his actual freedom, however deeply it may be buried under layers upon layers of genetically transmitted and culturally acquired imprints which take form as images and symbol.

It has often misleadingly been said that we must, "save our souls." Our souls are doing just fine. It is the personality and physical instrument that are asleep to the living presence that we actually are. Only by the disciplines of the mysteries is the soul awakened from its lethargy and stimulated to achieve self-liberation.

Nietzsche restored the proper Wotansvolk (Aryan-pagan) perspective on death in his masterful work, THUS SPAKE ZARATHUSTRA.

Many die too late, and some die too early—yet strange sounds the precept: 'Die at the right time!' Die at the right time: so teaches Zarathustra... Everyone regards dying as a great matter; but as yet death is not a festival. Not yet have people learned to inaugurate the finest festivals. The consummating death I show unto you, which becomes a stimulus and promise to the living. The consummating one dies his death triumphantly, surrounded by hoping and promising ones. Thus should one learn to die; and there should be no festival at which such a dying one does not consecrate the oaths of the living! Thus to die is best; the next best, however, is to die in battle and to sacrifice a great soul... My death, praise I unto you, the voluntary death, which comes unto me because I want it. And when shall I want it?... He who has a goal and an heir, wants death at the right time for the goal and the heir... In your dying shall your spirit and your virtue still shine like an evening afterglow around the earth; otherwise your dying has been unsatisfactory. Thus will I die myself, that ye friends may love the earth more for my sake; and earth will I again become, to have rest in her that bore me...

It has been attested through the various burial customs over the ages that man, from the very dawn of culture, was able to abstract himself from the business of living and ponder the enigma of human destiny. What lies beyond this mortal coil in the greater and infinite plan of spirit, space and time?

Since Hyperborean ages it has been believed that man continues to reincarnate on earth until his soul eventually reaches complete spiritual awareness. This is a gnostic belief which has yet to be disproved. The Vikings heroically emphasized this belief with the concept of Valhalla. The word "val" means slain, Valhalla, Hall of the Slain. Valkyries, a name of the warrior maidens, means Chooser of the Slain. The triple triangle symbol, worn by Wotan's elite warriors, Einherjar, the Valknut, is the Knot of the Slain.

Valhalla is the great hall of Wotan's chosen, heroic warriors and warrior maidens. Only the worthy could enter this exalted domain. What this means is that if one does not prove himself worthy in one physical life span, he would then be destined to return to Midgard (Earth) at a future time to repeat the process until he at last reached this highest level of completion. The honor of dying nobly is one distinction of which no man should be deprived. Thus

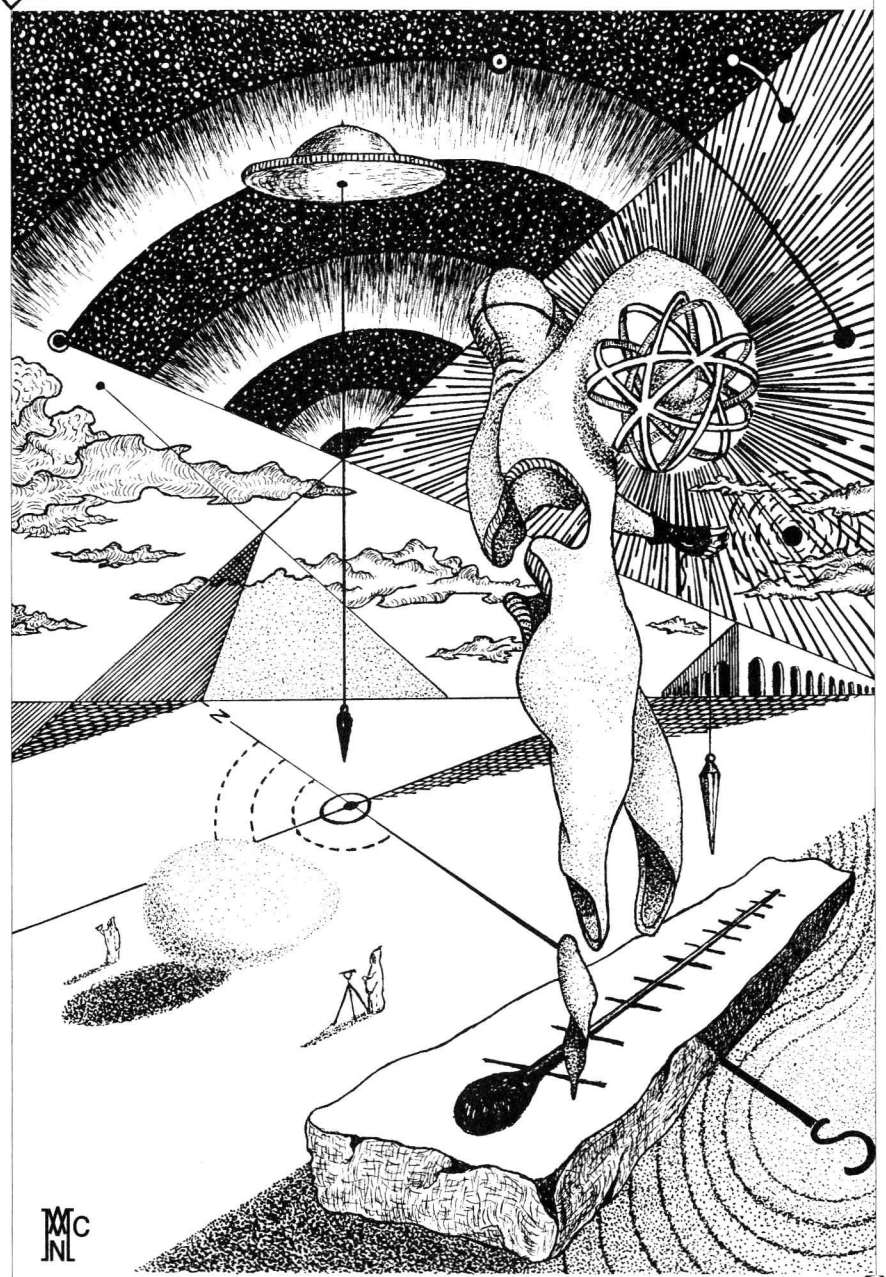
developed the tradition that a true Viking must always die with a sword in his hand to ensure that he may reach Valhalla and share eternal rousing with his fellow heroes, demi-gods and Aryan Allfather Wotan.

As light is significant, not because of itself,
but because of its relationship to darkness,
so death becomes important because of life,
and life is meaningful because of death.
Death is part of life, and life is part of death.

—CARL GUSTAV JUNG

It was a popular belief of ancient philosophers that life is death, and further stated that whatever we see when awake is death; and what we see when asleep is a dream. The wise seek release, not from the phenomenon of death, but from bondage to ignorance, for ignorance is the most grievous affliction of the soul. The person who fails to do the work on himself will perish like a dog. There comes a time in some people's lives when suicide becomes a consideration, if only for a fleeting moment. There are perhaps rare occasions when suicide may in fact be unavoidable, but it is a highly radical extreme and violation against life law. In natural death the soul casts off the body. But in suicide, the body casts off the soul. Hence, such an end is termed violent, for the soul is forcibly ejected from its form without the liberation granted by rational procedure.

In today's contemporary societies death and old age



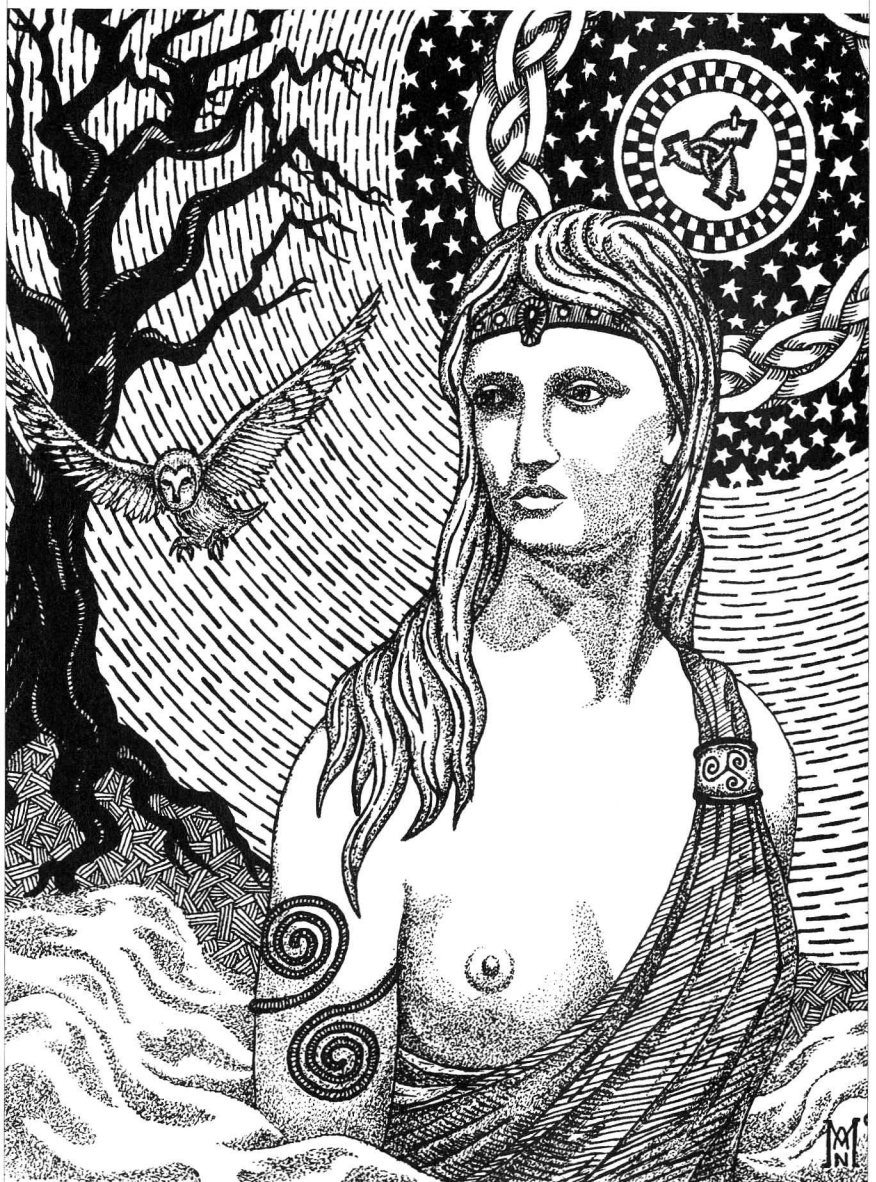
are looked upon as a terrible social burden. Many of the wholesome, instinctive values about death and aging that our ancestors held for millennia past have since become jaded and lost with the dawn of the industrial and consumer age. The moment our consciousness rises above the level of illusion, man is freed from its limiting influences. Old age need not and should not be a period of retrogression or decrease in man's spiritual and intellectual faculties. At this period of life the body vitality is reduced and this gives greater freedom for the expression of man's spiritual and intellectual faculties. These can and should be active and expanding until a few hours before death.

Sky-rocketing medical costs, inflation, insatiable government taxation and senior cutbacks, along with deteriorating family structures, have made the thought of old age a looming spectre of dread for many. Alien religions will never emancipate the Aryan soul, nor any religion that denies Nature's laws and the spiritual roots of its people. Those who do not abide by the wisdom of the blood find emptiness and fear at the hour of death's calling. As a rule, most do not die well. They struggle desperately against inevitable good, clinging with frenzy of fear and anguish to the physical life in the presence of the unknown.

The great Celtic poet William Butler Yeats described it this way,

"To seek God too soon is not less sinful than to seek God too late; we must love, man, woman or child, we must exhaust ambition, intellect, desire, dedicating all things as they pass, or we come to God with empty hands."

There is an apathy among the Aryan race today that is deadly. To live merely for the sake of existence in conscious denial of one's ethnic heritage and identity is not living. It is the fullness of being that matters, to find the meaning of one's own essential selfhood among one's kith and kind, and to celebrate one's own God-given uniqueness of species. If the Aryan people cannot wrench their seemingly dormant racial instincts from the stygian slumber of this prevalent self-denial, then total extinction is inevitable in the very near future. This is the time which demands that we revitalize our heroic nature, lest we perish forever! Nothing is attained by doing nothing, and whatever we do now creates the world in which we exist tomorrow. The same applies to death; what we have created in thought we create in that other reality. When the moment of death comes, the quality of a man's innermost thoughts through his lifetime will reveal him to be either a weaker or a stronger character. In the mystery teachings it has long been an hypothesis that the world is a dream in the mind of a deity. You cannot escape destiny. You cannot escape change, for it is the essential nature of the universe. The distinct species of man were designed for an eternity by our Creator, not to ultimately become a raceless abomination, but to grow and manifest through the liberation and uniqueness of our own individuality.



DREAMS

C.G. Jung was of the belief that dreams are a kind of impartial photography of unconscious life, the compensation of our rational vision of things, the voice of the 'other' in us. But this voice uses a language which is strange or lost to us; it is a language which is important to decipher, not because it deliberately hides something, but because it is archaic, symbolic, visual. And since the unconscious life is not static, dreams, also, express a search motive, a delving into the future.

As we begin to understand that mythology is the foundation of life that is the timeless pattern—the religious formula—to which life shapes itself through characteristics that are a reproduction of the conscious mind, it is likewise evident that a similar, direct externalization of the psyche is, also, found in dreams. The degree of the directness of the images presented in dreams and in mythology is, to say the least, very much the same. In this respect, dreams and mythology are nearer to one another than, for instance, dreams to poetry. Yet, it is mythology which is, to quote Shakespeare, "Such stuff as dreams are made of."

Commonly, dreams are regarded as ventures into a mysterious otherworld. Carl Jung believed that dreams were a kind of impartial photography of unconscious life—

the compensation of our rational vision of things, the voice of the 'other' in us.

Great minds of ancient days, such as Homer, Aristotle and Plato, all concurred on the general idea prevailing of the times that there are divine manifestations to the soul in sleep whereby men might learn the future.

Temporary visitors to our dreams are often animals. The appearance of an animal in a dream should not be overlooked, as they can often signify a specific meaning of significance. Animals as symbol have been of high esoteric importance since the earliest of times. Below are listed fourteen primary animals which are frequent in dreams.

BEAR—In Teutonic traditions, the bear is dedicated to Thor, because of its strength. A sect of Viking warriors known as the 'berserkers' derived their name from the wearing of bear shirts in battle, which was a symbolic statement of strength and fearlessness.

A bear is significant of overwhelming competition in pursuits of every kind.

To kill a bear portends extrication from former entanglements.

A young woman who dreams of a bear will have a threatening rival or some misfortune.

A bear may signify a power which will soon present itself in your life. Bears are known to hibernate for long periods of time which might indicate that you need a personal retreat for a while.

BOAR—A symbol of courage, ferociousness and victory, and for this reason, a favorite power animal of the hero and warrior class. Familiar in the domain of the gods Frey and Freyja, in olden days boars were sacrificed at Yuletide in honor of Frey. Esoterically speaking, the boar works well in matters of success and protection in trying circumstances and personal honor.

BULL—Attributed to the moon, the bull is symbolic of strength, fertility and rage. To see one pursuing you, means business trouble—envious and jealous competitors will harass you. To see a bull goring a person means misfortune from unwisely using another's possessions will overtake you. To dream of a white bull signifies that you will lift yourself up to a higher plane of life than those who persist in making material things their god. It usually denotes gain.

CAT—The cat was once a popular object of worship in Egypt, Rome and Persia—familiar companion to Freyja. The Egyptians sometimes depicted their High God Ra in the form of a cat striking a serpent to symbolize the power of good over evil. To dream of a cat and snake on friendly terms signifies the beginning of an angry struggle.

To dream of a clean, white cat denotes entanglements which, while seemingly harmless, will prove a source of sorrow and loss of wealth. To dream that a cat scratches you, an enemy will succeed in wrenching from you

the profits of a deal that you have spent many days making. If a merchant dreams of a cat it is a bad omen for his business.

With its tenacity, agility and strong associations to the divine, it is not surprising that people thought the cat had nine lives. Nine is the number of universal truth.

DRAGON—Symbol of wisdom, longevity and potent magic—possessors of full ancestral memory. As an emblem of authority, dragons appeared frequently throughout ancient Aryan society. Among the Teutons the word 'dragon' meant 'chief,' and all the power associated with that position, notably Pendragon.

Dragons may appear in a dream as a potent messenger from time before time. To fly on dragon wings in a dream marks the birth of new spiritual insight and ability in your life. A dragon, also, denotes that you allow yourself to be governed by your passions and that you are likely to place yourself in the power of your enemies through the outbursts of sardonic tendencies. Such a dream should warn you to cultivate self-control.

EAGLE—To see one soaring above you means lofty ambitions which you will struggle fiercely to realize, nevertheless, you will gain your desires. To see one perched on distant heights denotes that you will possess fame, wealth or a high position in life.

To ride an eagle's back foretells that you will make a long journey in your search for knowledge and/or wealth, which will be attainable to you. Eagles, considered the elite of birds, have symbolized since most ancient of days authority and power.

To dream that you kill an eagle portends that no obstacles are before you and that you will reach the heights of your ambition. To see a dead eagle killed by someone other than yourself signifies high rank and fortune will be wrestled from you.

FOX—Known for cleverness, stealth and cunning—to dream of a fox denotes that you are engaging in doubtful speculations and risky love affairs.

If you see a fox slyly coming into your yard beware of envious friendships; your reputation is being stealthfully assailed. To kill a fox is a prediction that you will win in every engagement

HAWK—To dream of a hawk is a sign that you will be cheated in some way by intriguing persons. To shoot one foretells that you will surmount obstacles after many struggles. A hawk can denote that enemies are near you and they are ready to take advantage of your slightest mistakes. To see a dead hawk, signifies that your enemies will be vanquished.

HORSE—To dream of a white horse indicates that things are favorable for prosperity and pleasurable

commingling with congenial friends and fair women. If a white horse is soiled or lean, your confidence will be betrayed by a jealous friend or woman. If the horse is black, you will be successful in your fortune, but you will practice deception, and will be guilty of assignations. To a woman this dream would be interpreted that her husband is unfaithful.

To ride or see a horse denotes ease and comfort. To ride a runaway horse foretells the trouble of friends. A dead horse, signifies disappointments of various kinds. To ride a horse down hill, your affairs will undoubtedly disappoint you.

LION—Known for strength, courage and fearlessness, a lion is, also, an emblem of the golden sun, full of might and potency. To dream of a lion signifies that a great force is driving you. If you subdue the lion, you will be victorious in any engagement. If it overpowers you then you will be open to the successful attacks of enemies.

For a young woman to dream of young lions foretells new and fascinating lovers. To hear the roar of a lion signifies unexpected advancement and preferment with women. To see a lion's skin denotes a rise to fortune and happiness. To see caged lions is symbolic that your success depends upon your ability to cope with opposition.

OWL—The symbolic emblem of ancient Athens and affiliated with the goddess Athena—it is symbolic of wisdom and the occult. To hear the hoot of an owl in a dream is an omen of bad tidings. To see a dead owl, denotes a narrow escape from desperate illness or death. To see an owl, foretells that you will be secretly maligned and be in danger from enemies.

RAVEN—A familiar symbol of Wotan, whose two pet ravens represent thought and memory— they are respected as birds of mystery and wisdom. To the Teutons they were, also, known as birds of ill omen, fabled to forebode death.

To dream of a raven denotes reversal in fortune and inharmonious surroundings. For a young woman it is implied that her lover will betray her. For personal magic, allow the raven to be a spirit guide in your dreams, a protector and a strong link to the natural world.

SNAKE—Despite fear of this cunning creature, the snake was sacred to many groups, including the Druids, Egyptians and the priestesses at Delphi—it is a symbol of the fertile earth and healing. The shedding of snake skin betokens renewal and rebirth.

To dreams of snakes is a foreboding of evil in its various forms and stages. To see them wiggling and falling over others foretells struggles with fortune and remorse. To kill them, you will feel that you have used every opportunity of advancing your own interests or respecting that of others.

If they bite you, you will succumb to evil influences, and enemies will injure your business. To dream that a

snake coils itself around you and darts its tongue out at you is a sign that you will be placed in a position where you will be powerless in the hands of enemies, and you will be attacked with sickness.

To handle them, you will use strategy to aid in overthrowing opposition. To see them bite others foretells that some friend will be injured and criticized by you.

WOLF—Known for cunning, stealth and prowess, Wotan is often seen flanked by his sacred wolves, Geri and Freki.

To dream of a wolf shows that you have a thieving person in your employ who will, also, betray secrets. To kill one denotes that you will defeat sly enemies who seek to overshadow you with disgrace. To hear the howl of a wolf discovers to you a secret alliance to defeat you in honest competition.

Dreams are an important part of our lives and almost a third of our lives are passed in slumber. It is to our greater advantage to make serious efforts to understand and interpret the messages of our dreams and their symbolism. Remember that everything that exists upon Midgard has its ethereal counterpart. Man is a creature of reflection; he becomes that upon which he reflects. Unfortunately, most people cling to the pleasures and woes of the material world to the exclusion of the subjective realm of spirituality. The greatest prophets and sages are those who have stood nearest the fountain of universal knowledge, using dreams with more frequency than any other mode of divination.

WOTAN'S WOLVES, GERI & FREKI

DRUIDS

The Ancient Celtic Tradition

There is no higher incentive for learning than the self-esteem that flows spontaneously from the awareness of a great past.

The Druids were the wise, high spiritual elders of the ancient Celts, the teachers and keepers of knowledge and the sacred lore. Today, the Druid image, still shrouded in a veil of mystery, holds a curious fascination, not unlike it had with Julius Cæsar during the Roman invasions into pagan Gaul 2,000 years ago. The Druid High Priests evolved from the Indo-European social order, practicing an Aryan religion which contained many elements already ancient in the days of the Gallic Empire. It could sometimes take as long as 22 years for a Druid to complete his studies, so training often began early in boyhood. The Druids were always highly respected for their arcane wisdom throughout the Celtic world. Cæsar states explicitly that, "Druids had a tradition of secret instruction, specifically about numbers and the secrets of the universe and nature of things." They were exempt from taxes and from military service. In Ireland no one, not even the king, was allowed to speak before the Druid had

spoken, since the art of correct utterance was considered a mystical power.

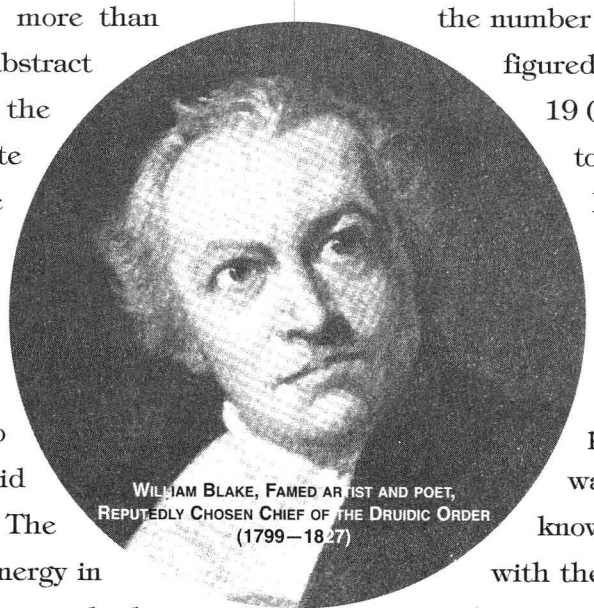
Early tribal Celtic society was powerful and widespread across Northern Europe. Students in modern history classes are inaccurately taught that Columbus discovered America or the Vikings before that. There is in fact substantial evidence that the Celts had already explored America as far inland as Oklahoma and Arkansas, no less than 1,200 years earlier than Viking explorers. And in Washington State a 9,000 year old Aryan skeleton has recently been discovered.

Celts were well known for their warrior prowess. In the first century B.C.E. the historian Diodorus Siculus described them thusly: "They are very tall in stature, with rippling muscles under clear white skin. Their hair is blond, but not naturally so; they bleach it to this day, artificially, washing it in lime and combing it back from their foreheads. They look like wood-demons, their hair thick and shaggy like a horse's mane. Some of them are clean-shaven, but others—particularly those of high rank—shave their cheeks but leave a moustache that covers the whole mouth.... they wear brightly coloured and embroidered shirts, with trousers called 'bracae' and cloaks fastened at the shoulder with a broach, heavy in winter, light in summer. These cloaks are striped or chequered in design, with the separate cheques close together and in various colours."

Modern Druids celebrating the Summer Solstice at Stonehenge, June 1968

Modern educated man equates civilization with buildings. Because Egypt and the classical countries built houses, baths and temples, people who did not value these things were considered to be "barbarians." The Romans led the way in this narrow estimate, understandably; it is less understandable that modern historians have mostly followed suit. Whilst paying lip service to the demonstrable facts of jewelry, chariots, armor and weaving of high quality, these folk could not, they feel, really have been cultured. But, the Celtic culture is unique in itself; they

were a tribal people, much attuned to the spirit and ways of nature. Power for the Celts and Druids came from the land, from their folk gods, from the individual, which provided them a folkish and nature-based life style, preventing them from compromising with hierarchical systems of control. Celtic culture was musical and eloquent; the individual was valued more than the concerted achievement and personal adornment, more than built-up walls. They had exquisite, abstract designs on their metal work and on the many incised stones. It was a world quite at odds with the singular, crude, warlike stereotype which had been assumed from biased classical sources alone.



WILLIAM BLAKE, FAMED ARTIST AND POET, REPUTEDLY CHOSEN CHIEF OF THE DRUIDIC ORDER (1799—1827)

For the Druids, carving on stone was a hopeful guarantee that the sacred gnostic wisdom would be carried on to future generations, as most Druid teachings were passed down orally. The stones themselves carried a profound energy in Druidic thought, some stones containing higher frequency than others, which was further enhanced when stones were placed in particular geometric formations. The greatest of stones was of a rare, green quartzsite called the "Liafail," the stone of fate, or "cloch na cincamhna," stone of fortune. Wherever that stone rested, one of Gallic blood was to rule.

Stonehenge rightly remains a traditional symbol for Druidry. The public appeal of the Druids, especially as an ancient people connected with Stonehenge and other monuments is not difficult to understand. By today's standards Stonehenge is often referred to as a "Temple of the Sun," when in fact, in ancient history it was clearly linked with the moon. The whole area of Stonehenge has the number of the moon in 999. Also, the moon is figured by the exact astronomical numbers of 19 (the number of years taken for the moon to return to its place in the sky, the Metonic Cycle), and 56 (both the cycle of the moon's eclipses and 4 times the moon's 14 nights from new to full).

Much of Druidism now practiced has evolved, perhaps devolved, into a practice markedly different from the old ways. A great amount of gnostic knowledge was erased by church and state with the alien Roman and Christian invasions, resulting in a tremendous and irreplaceable loss to the Celtic world.

Descendants of Celts living today, were they knowledgeable of the accurate history of St. Padraic (St. Patrick, 389-461 C.E.), might have a less than enthusiastic opinion of the figure whom they celebrate. It is recorded that St. Padraic was singularly responsible for the book

burning of no less than 300 volumes of rare, sacred, gnostic literature and Druidic learning, a major link to the high wisdom of our ancestors, which the Christian Church deemed unfit to be transmitted to posterity. It is no wonder that much of Druidic learning has vanished. It was a monkish and Celtic holocaust of books, tantamount to the loss Europe suffered by the burning of the Great Library at Alexandria.

The ancient Celtic religion in the form of Druidism was nationalistic, much akin to Teutonic Wotanism. For the Druid sect these vital, natural instincts would degenerate in later times through adulteration with globalist Christianity, Masonry, Rosicrucianism and Universalism.

In the days of St. Padraic the forced conversion from pagan Druidism must have been an insidious transition, as much of this "new" Christian religion was merely a counterfeit of their own pagan ways. After all, both cults taught survival of death, and both espoused an in-dwelling supreme spirit. Druidry had a deity, long before Christianity was conceived, called "Hesus" or "Esus," linked with the oak tree, of which the Jesus figure upon the tree of the cross seemed an obvious simulation.

In the period of transposition, Druid training colleges were taken over, and with nominal changes, they became monasteries and nunneries. Druids became Culdees (Chaldeans or magic workers) or magi (seers); the word "Druid" was strictly forbidden by Christian authority. Through the middle ages much of the sacred high teachings of the Celts was transformed or lost. The schools of the Filid (seers) of Druidic nature are said to have survived in the Scottish Highlands until the 18th century, Ireland and parts of Scotland having escaped Roman influence. Contemporary Welsh Druids consist of three ranks of membership: Bard, Ovate and Druid, Druid being the highest. The most senior of the Druid rank is given the title "Archdruid."

In today's times, as we move amidst the debris of the technological, chemical and nuclear age, we find ourselves far removed from our ancient traditions, and in the Western world we stand witness to the total imbalance of man, earth and spirituality. When man is reduced to economic-man, he becomes an animal that preys on its own kind. Many Aryans are rediscovering their ethnic, Euro-pagan religious roots such as Teutonic Wotanism. It is an attempt, not only to reconnect with their ancestors and heritage, but, also, a need to reclaim our Aryan identity and spirituality. It is a path which can lead us out of the materialistic, consumer wasteland created by a greedy and ruthless global industrial society.

Our mission today is to restore the values and knowledge that once was our forefathers', to unabashedly call upon the Aryan folk soul within and around us, to become a replica of our gods in the dynamics of our lives.

EPIPHANY

BEWARE!
FOR LIFE IS FRAGILE AND QUICK

As we travel along the road of life, it is wise to stop periodically to reassess who we really are and what we want to achieve. A man's evolution of being cannot be evaluated by personality, popularity, academic knowledge and material gain; it can only be determined by the evolution and quality of the soul and spirit which is the nisus of our orlog (destiny). It is the development of self-realization which transcends life existence.

To examine our true inner-self requires stripping off all the many masks that create the illusion of who we appear to be through daily life. Ask yourself these questions: Why do I exist? What is the purpose of my existence? Whence have I come and whither am I going? Am I awake to life's reality and purpose, or am I asleep? Does life have meaning and direction, or is it finite and incidental? Should I direct my course in life, or should I let life direct me? Is it possible to improve the quality and future of life, or is life hopeless? Should the races of mankind perfect their inherent uniqueness of species, as is nature's design, or homogenize into a cultureless, unidentifiable uni-species? Do you care about the existence and future of your children and your race?

To know the point of life requires us to know something of the universe around us. Rest assured that you will never know "ultimate reality," which is utterly beyond the reach of human inquiry. To start with, we need to know something about space and time.

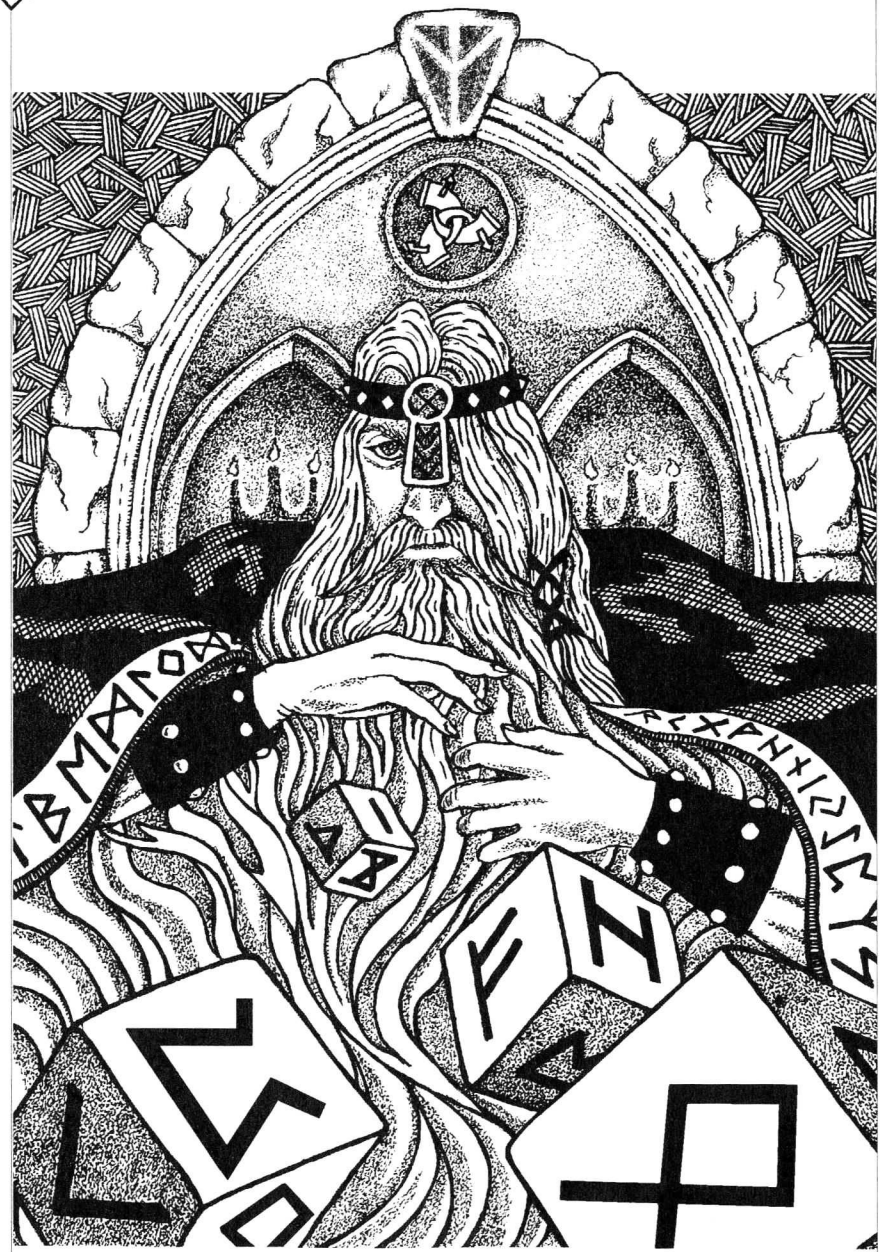
In 1915 an eminent philosopher named Samuel Alexander gave a series of lectures at Glasgow University which would later become the foundation of his books on space-time and deity. His works are considered the most significant British metaphysical contribution since that of Hobbes. Essentially he states that space of itself has no movement. The corresponding proposition is that time, as it moves from past through present to future (from earlier to later) is the occupation of a stretch of space. Time is movement, but the movement of time is not to be understood as a succession of presents mysteriously recreated at each moment, for this would imply nothing more than bare time. If we had nothing more than bare time it would consist of perishing instants instead of a continuous time, there would be nothing more than an instant, a now, which was perpetually being renewed. But time would then be for itself, and for an observer, a mere

now, and would contain neither earlier nor later.

Space, on the other hand, is a sort of shadow or foil to time, and not co-equal. Still, space can be full of time, and time can be full of space. The whole of space does not occur at one instant, but is filled with times of various dates. There is a continuum of events filling space, but divided by the point of reference into earlier and later. An example which may make clear the perception of a past event is the fact that we perceive the star Sirius not as it is at the moment of perception, but as it was nine years ago, since it takes nine years for its image to reach us here on earth. We could say that space at any moment is full of memory and expectation.

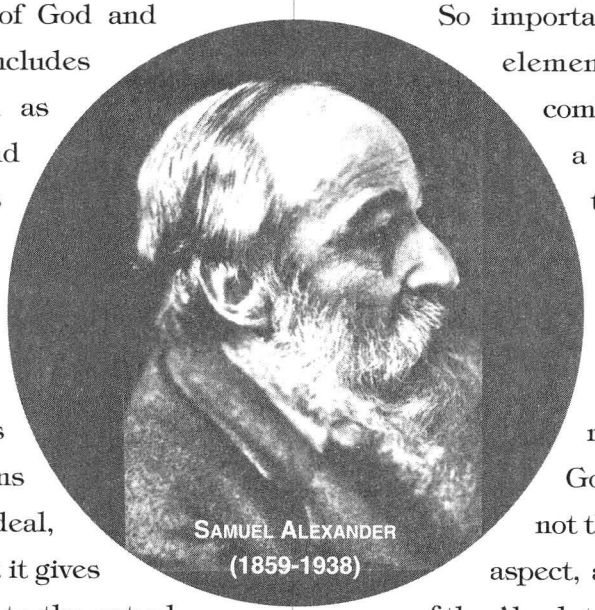
Total space-time is the synthesis of all perspectives, each perspective being "historical phases" of space-time. Perspectives are synthesized when we imagine not merely one center of reference, but an infinity of such centers, one for every instant. The physical universe is, thus, through and through historical, the scene of motion. Total space-time is space-time in its total historicity, not a vision of eternity. Time itself is the mind of space, and space is the body of time.

Life is intermediary between matter and mind. The human self, as an intimate union of body and soul, is but an example of a more fundamental cosmic plan, which is space with its (mind or soul) time. The whole universe of space-time, in its myriad complexity, sustains ever-richer



qualities, and is animated—is alive. Space-time does not exist, but is itself the totality of all that exists. Existence belongs to that which occupies a space-time. At any moment the universe is the whole of its existent parts. Our world is a process of "infinite becoming," which never and nowhere came into existence, for the infinite becoming cannot begin to become.

This brings us to the subject of God and Deity. The body of the God Absolute includes all the qualities below Deity, which as spatio-temporality, materiality, life and mind, while the "mind" of God is his Deity. A further distinction between mankind and the God Absolute is that we are finitely infinite, while God is infinitely finite.


SAMUEL ALEXANDER
(1859-1938)

God, as an actual existent, is always becoming Deity, but never attains it. He is the ideal God in embryo. The ideal, when fulfilled, ceases to be God, and yet it gives shape and character to our conception to the actual God, and always tends to usurp its place in our fancy.

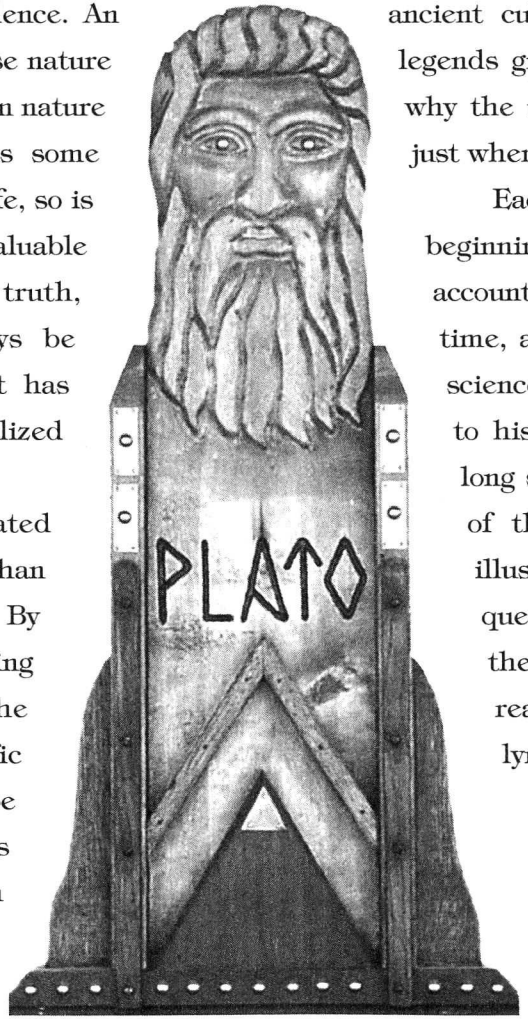
Moving on from the theories of Alexander, we know that man with his thinking mind will always strive to comprehend the God Absolute, yet it will forever remain unattainable for him, for such an empirical quality which is everything and nothing will remain incomprehensible to the human mind. This ever-illusive spiritual quest to understand life's greatest mystery must be quenched, must be attainable in a comprehensive form and thus, the God-archetypes metamorphose into manifestation from the collective minds of man. Archetypal Gods such as Wotan become no less real than man himself, and can effectively serve the needs of the Aryan race.

So important it is to remember that besides elements, there is the form of their combination, and that the form is as much a reality as the elements and give them their significance. The whole world, with its real tendency to deity, stirs in us from the depths of our nature a vague endeavor or desire which shadows forth its object. What we may refer to as the God Absolute is not "The God" until he has become all-in-all, and is not the God of Religion. Such a god is but an aspect, and that can only mean an appearance of the Absolute. God is the "within" and the "without" of all things. The Supreme One manifests himself through growth, which is an urge from within outward, a struggle for expression and manifestation—Epiphany.

When God and space-time are clearly understood, it gives one all the more reason to appreciate the essential value of indigenous god-archetypes. Aryan man has had

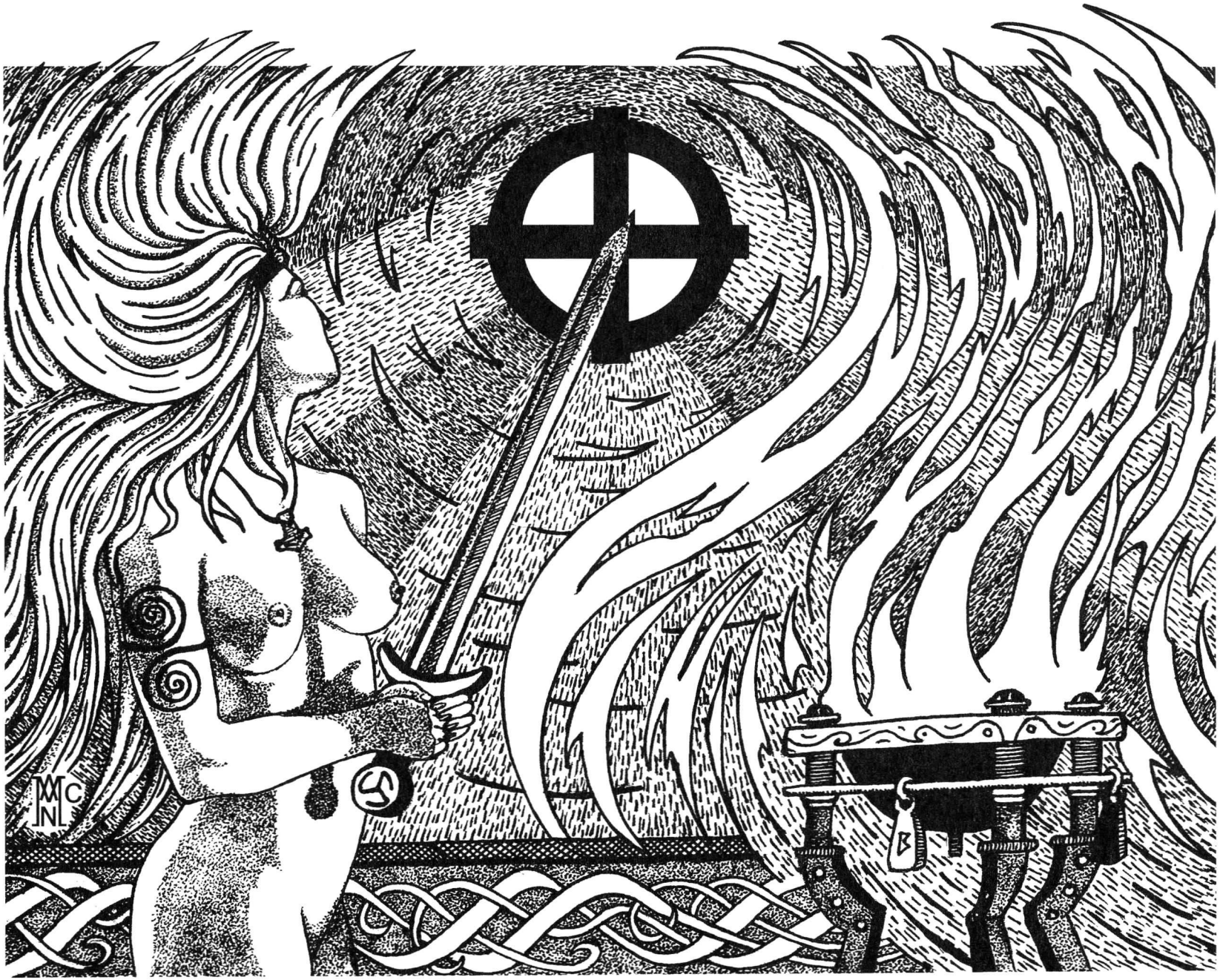
many patriarchal and matriarchal god-archetypes through our long stretch of history. Though the names may vary, the essential archetype remains ever constant, the essential needs to those who give it life, breath and form. The god-archetype that is born of its people makes our human position more serious, but frees it from the reproach of subjection to arbitrary providence. An ethical race-religion interprets the immense nature about us in terms of the highest that human nature can be or comprehend. Just as mind is some complex of life and grows out of valuable life, so is deity a complex of mind and grows out of valuable mental life, that life concerned with truth, goodness and beauty. It should always be remembered that every word or thought has great power and will ultimately be materialized on earth. This is a law of life.

The great Philosopher Plato stated that, "Good is nothing more or less than knowledge; and evil equates to ignorance." By separating matter from spirit, and elevating reason to a new stature, Plato set the foundation upon which scientific investigations of time and space would be erected. Many of the eternal questions about space and time are encompassed in the subject of cosmology, the study of the evolution, structure and laws of the universe. Nowadays, cosmology, long a familiar study of metaphysical philosophers, has become a serious study of interest to astronomers and other scientists. Originally it was the territory of shamans, priests and storytellers, for the roots of cosmology are buried deep in the myths of ancient cultures. These intricate, often beautiful legends grew out of attempts to explain how and why the universe operated, was interpreted, and just where mankind fit into the plan.



Each ancient culture described the world's beginnings with its own indigenous cosmology, or account of creation. Our understanding of space-time, archetype and deity, be it in spirituality, science or ethnic mythos, all of these guide man to his divine origin from which he has been long separated and isolated in the wilderness of the material universe of delusion and illusion. Only by following the unwavering quest towards truth and the understanding of the Mysteries may we come to know self-realization and fulfillment. As the Greek lyric poet Pindar stated,

Happy is he who has passed
through the Mysteries;
he knows the origins and the end of life.



FATE

Nothing in life is static, all moves, changes, has within it some urge to make something new, different, more complete. This rebel urge in the heart of the ordered working of the law of life is what flowers in man as intelligence, the director of will.
It is the belief that anything is inexorable, solid, forever fixed in a certain pattern that is illusion; that which flows into ever new channels is the real.

—Basil Ivan Rakoczi

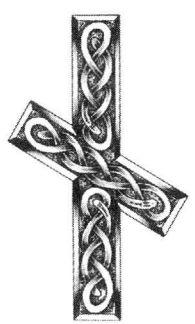
As our body is a part of the universe,
our soul is a part of the soul of the universe.

—Plato

In the universe nothing happens by chance. Throughout the vast cosmos there is no such word as chance. There is only one just and accurate relationship between all things—that relationship we know as "cause and effect." The great law of pepromenon of the ancient Greeks, or the law of karma of the early Indo-Europeans, is a philosophy to which all beings are subject.

Man cannot change his past, as it is engraved forever in his record of life as a memory. His present is a reflection and result of the effects of past thoughts and actions, perhaps modified by his free will and other influences during the present (now). His future course of life, although determined in a 'generalized' way because of the effects of the past and present actions, words and thoughts (karma), appears to be affected by his free will determination of where, how and why he would like to travel in life. Thus, whatever has gone before is fixed and recorded forever, but the future, even though it is pre-destined to move in a particular direction, may be alterable in a variety of ways, according to free-will and thoughts of the actor-observer involved.

Thence come the maids
Who much do know;
Three from the hall
Beneath the tree;
One was named Was,
And Being next,
The third Shall Be.



—The Voluspa

To the ancient pagans the night was known to produce many cruel spirits: Deceit, Tenderness, Old Age and Strife. These in turn begot other scourges:

Forgetfulness, Famine, Sorrows, Battles, Murders, Quarrels, Lying Words, Lawlessness, Ruin and, finally, Oath, who could be the worst of evil spirits for him who committed perjury and thus invited his fearful curse. It was perceived in ancient times that Midgard (Earth) was a realm for receiving humankind, and held hundreds of causes of suffering in readiness for them.

From this understanding of fate we can determine that experience is based solely on actions, words and thoughts (all are mental concepts) of an individual as governed by the Law of Karma. Destiny tomorrow will rule—man's will is today's tool.

Each man is wholly responsible for his own life and its attendant conditions, as well as bearing the responsibility for the living conditions and welfare of his family and race. The word fate is derived from the Latin 'fatum,' meaning prophecy, a spoken decree presumed to come from the Gods. The Greeks called the Goddess of Fate Nemesis, the divine anger, daughter of the Night, the instrument through which the gods punished those who violated the laws of the Gods. The executors of the decrees of Nemesis were the Erinyes, known to the Romans as the Furiae. These Furies hounded out and punished parricides and those who violated their sworn word. Out of these various goddesses of fate developed the trinity of Goddesses of Fate known as Tisiphone, Alecto and Megaera. Their faces were blackened, with living snakes for hair; they hunted the evil-doers with flaming torches and scourges in their claw-like hands, tormenting the guilty.

The mistresses of fate in Wotanism were similar to their southern European cousins. They, too, were female goddesses, a triumvirate of fate known as the Nornir or Norns. It is believed that their origins go back to the giant races of Jötunheim (Land of Giants). They sat at the foot of the Tree of Life and of the universe, the Ash Tree Yggdrasill, and watered its roots from the well of Urdar.

The Anglo-Saxon tribes maintained their belief in the tremendous power of the oldest of the three sisters, Urdar, long after they had been converted to Christianity. Urdr (or Urdar) in Old English has the form "Wyrd," which means fate, the compelling power and final destiny which no man and no thing may escape. Not even Wotan can escape his Wyrd at Ragnarok (the return of the great comets). From this perspective, not unlike Mimir, the pre-Wotanic Nornir, as well, have a power over Wotan. Our ancestors bore witness to the displacement of the Sky-Father's omnipotent power of day to the evening rise of the moon and its three different aspects. Symbolic of the Norns, these three phases are: the crescent moon (Urdar), full moon (Verdandi) and the waning moon (Skuld). As the sole dealers of fate, the Norns are possessors of immense power, they have long been depicted as the preservers of the fabric of all creation.

The three Nordic Goddesses of Fate are wise

women who serve as judges of right and wrong, and dispensers of good or ill fortune. Weavers of destiny, arbiters of life and death, they were named: Urd, the past, who was very old—Verdandi, the present—and Skuld, the future. The Valkyries serve as instruments of their decrees.

All that is in the invisible archetypal sphere is revealed in the sensible corporeal world by the light of Nature. Astrology, Numerology and Divination are means by which we may peer into the past and future. Today is tomorrow's yesterday, but only the Norns know what tomorrow brings.

Modern man knows almost nothing of the significance of the arcane mysteries and the ancient rites. The scientists and the theologians alike gaze in awe and wonder upon the great initiates such as Apollo, Hermes, Pythagoras and Apollonius. If they would only think for a moment, they would realize what motivates such god-like men on earth. There is only one urge in the soul of man capable of supplying the required incentive—namely, the desire to know, to understand and to exchange the narrowness of human mortality for the higher breadth and scope of divine enlightenment.

Does it not seem strange that there are fewer "great ones" in this seemingly advanced modern age than there were in the past? Those with a sound knowledge of ancient history would have a difficult time accepting the idea that man is evolving, when all existing evidence speaks otherwise.

Time's arrow still points clearly from the past into the future along a one-way street. The question is, are we moving from chaos towards order, or from order towards chaos? In the familiar nursery rhyme "Humpty Dumpty," the egg-man fell off a wall and broke; all the king's horses and all the king's men could not put Humpty together again. This follows the physicists' second law of thermodynamics, that being disorder or entropy, as it was called, will always increase through time. In the long run, all eggs are broken.

Since you create much of your own reality through thought, it is wise to be constantly vigilant of how you think. Look at how your outer reality is manifesting

through circumstances and the people that you have drawn into your life. Stay clear of people whose motive is to control and manipulate you, or who attempt to pull you to lower consciousness levels. Avoid psychic vampires, which are those who would extensively drain valuable time and energy into their obvious emptiness.

Extract yourself from the herd instincts of the unconscious masses, which in their non-productive scrambling scatters the faculties of the mind and robs man of his most precious gift—the power of thought.

Learn from your experiences, your mistakes and from others who show themselves to be wise...and follow your inner instincts.

Man knows, with that ounce of divinity buried deep within himself, that he holds the potential for positive change and that if enough people act on this potential collectively, Aryan man can and will put order into the world. In the past this has happened before and our gods know full well that we can build it. The ultimate task and test is, can we sustain it? Are we strong enough, spiritual enough, to not repeat the mistakes of the past?

As Pythagoras stated so very many centuries ago,

All men know what they want,
but few know what they need.

GNOSIS

THE QUEST OF KNOWLEDGE

As a matter of fact, it really seems likely that we
have lost our way—which the Druids, with their
sensitivity to stone and tree, would never do.
They received the message which we,
with our more complex cerebral telecommunications,
have lost in a wilderness of greater knowledge.
But such must be the price to pay,
unless in our self-consciousness
we can learn the truth of what is happening to us!

— E. GRAHAM HOWE

From any point
A line reaches back
And attaches to a far distant center.
There is no unconnected life in this world,
Nor a point in time
Unknown by any other point.
Nor a tear shed in a vacuum.

— HERMES

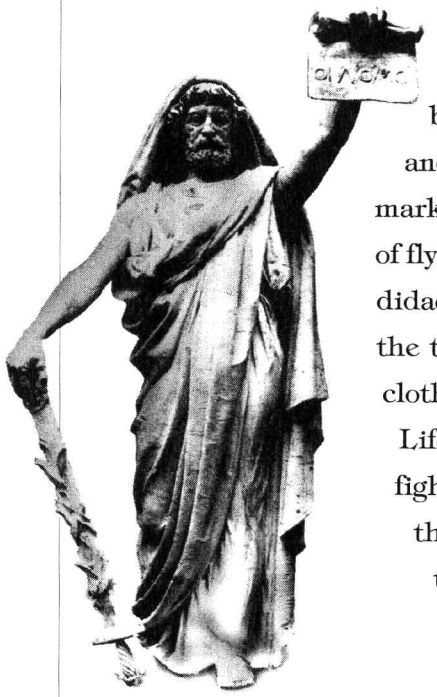
The word gnosis is derived from the Greek word gnosia, which means knowledge or to know. Gnosis appears as the source and very cornerstone of all the religions, their purpose being that of bringing about the liberation of man through absolute knowledge.

Gnosticism was the religion of those who were convinced of the presence of a divine ingredient within themselves, the "divine self." The understanding and use of this essential gnosis was considered a sacred knowledge which brought salvation. The Gnostics believe that true gnosis has a direct bearing on the welfare of the individual man and woman, and on the development of a more perfect order.

Those who clung most strongly to gnostic spiritual development have been the Teutonic tribes, through which they formed the basis of their indigenous religions. The Teutonic God archetype Wotan is well known for his insatiable quest for knowledge. The early Alexandrian gnosticism formed its own, unique movement of original thought. Nourished by Greek philosophy and the sacred science of Egypt, the very roots of Gnosticism reach back to Atlantis, to Hyperborea and its capital, Thule, the highest center of knowledge that was ever known to man. The people of Hyperborea, perhaps even higher cultivated than those of Atlantis, have been considered likely descendants of other worldly intelligences.

In the BOOK OF HENOCH, Chapters CVI and CVII

Hyperborean man is described thusly: "His flesh was as white as snow and red as rose petal; and the hair on his head and his scalp were white as wool; and his eyes were beautiful." It has long been said that man-gods walked the earth in those enlightened times, before the great comet cataclysms and deluge. Ancient hieroglyphics mark this account along with the use of flying machines. The father of Greek didactic poetry, Hesiod, wrote that at the time of the Golden Age, the Gods clothed in air moved among men.



SOLON, *forebear of Plato, was believed to be the first who carried the history of Atlantis back to Athens. Egyptians gave it to him and he handed it on.*

Life has always been an unending fight between diverse elements. In the spiritual quest man struggles in the fight between polar opposites, light and dark, good and evil. Man's suffering is explained essentially by the fact of his not knowing his beginning (in the metaphysical sense of the term) and his becoming.

Illumination for the Gnostics comes from the knowledge of a book of super-human origin. This tradition of the "Great Book" is, also, that of the Grail. The Grail contains the answers of man's beginnings and his becoming, which is why it is the most sought after, precious item of the gnostics. It is not the chalice object as the religious, romantic fantasies would have you believe, which purportedly held the blood of Christ, but is in fact of two parts, both an emerald stone and book of sorts, in the form of runic tablets. The true Grail, also known as the EMERALD TABLET OF HERMES, is not a fantasy; and many have risked or lost their lives in the quest to obtain it or defend it.

This Pagan and Aryan treasure came into Europe by way of Persia following the disappearance of the mysterious realm of Thule, whose people were the ancestors of the Indo-European tribes. According to occult sources, Apollonius of Tyana gained possession of the Grail, which he found hidden in a cave. This might explain why he had travelled extensively and accumulated such remarkable wisdom.

The Grail would then surface in diverse areas, such as Rome, Britain, Toledo, Spain, the Pyrenees in southern France and the Bavarian Alps in Germany.

A gnostic sect known as the Cathars served as protectors of the Grail. The Cathars derived their name from the Greek cathari, meaning pure ones, and established communities in northern Italy and southern France. Cathars taught the dualistic belief in the opposing powers of light and darkness. As Gnostics, they, also, believed in the recurrence of souls, and identified the

material world as the plane of illusion. They rejected the Christian cross as an evil symbol. The Cathars had an inner circle within their priesthood with seven degrees of initiation representing the stages of spiritual perfection. Ceremonies were performed out-of-doors, in caves and woods; much like the Druids, the Initiates wore white tunics tied with a cord.

The Knights Templars shared similarities with the Cathars in that they were a secret society which coveted the gnostic mysteries and sought the overthrow of the exalted whore, long known as the Roman Catholic Church. Free Masonry, as well, shared many similarities with the Cathars until the Masonic Constitution of 1717, where it departed from the true way. It was further corrupted by the infusion of the one world, universalist Illuminati, founded by Adam Weishaupt in the year 1776.

There is much Gnostic mythology that surrounds the real life, historical figures of King Arthur and his counselor and magician, Merlin. However, the records of that time make no mention of Arthur and the Holy Grail, the Round Table or the Magic Sword of Caliburn (Ex-Calibre). The private life of Merlin will never be known because it was never recorded. The great mystic teaching never changes, only the time period and the Initiates, or players. There is only one experience which can lead to truth, and there is only one description apropriate to those who have accomplished this divine adventure. In the case of Merlin, the Adept brought the Circle of the Living Stones to Salisbury, not the monolithic rocks of Stonehenge, but the Gorsedd, the throne of the revelation of the ancient ones of the earth. The Gorsedd of the Druids became the Round Table of King Arthur. The Ex-Calibre legend is a repeat of the Notung Legend found in Wotanism. The Notung is a sword of the Volsungs, which Wotan thrusts into the oak, and which only Sigmund could draw from the tree. What the sword trial represents is the release of the will from its bondage to the material elements.

The Gnostics understood that the whole purpose of man's evolution is to bring the mind and the body into perfect coordination. If the exigencies of life render this impossible at any given time, then the mind, as the superior part, should receive the greatest emphasis. It is possible for the mind to excel the body because of its natural and inherent excellence, but it never is possible for the body to excel the mind. Mind is to the brain as the brain is to the body; it is the source and the superior part of itself. The all is mind; the universe is mental. Everything which eventuates on earth has first been born in the world of the mind.

Individual mind partakes of universal mind, of which it is a specialized area in the same way that the physical body partakes of physical nature of whose elements it is composed. The entire brain, as we know it, is not essential to thought or mental existence. What is

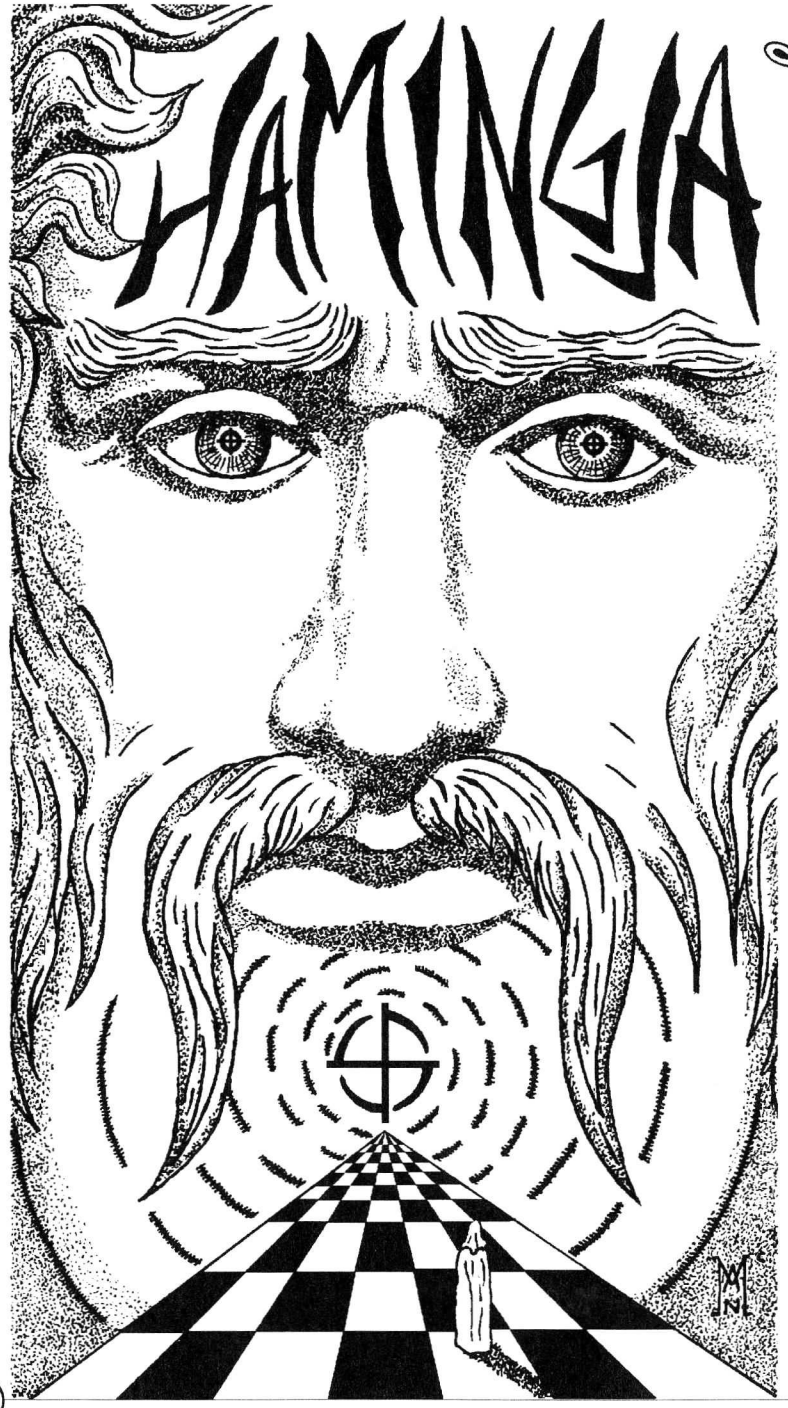
essential is the presence of our magnetic field. It is understood to the Gnostic healers throughout our history that if this magnetic link that unites the astral with the physical body has not been definitely severed, it is still possible for life to be restored.

Gnosis can be divided into two opposing paths of attainment for the Gnostic Adept, depending upon his own, personal, spiritual outlook. There is the "optimist form of Gnosticism" which accepts the universe as divine; God reveals himself in everything, and through his intellect man can become like God in order to comprehend him. By a religious approach to the universe and by inscribing a representation of the universe within his own mens (degree of spiritual ascension), man can ascend and unite with God. "Pessimist Gnosticism," on the other hand, rejects the world as evil, and the material aspects of man and the universe are regarded as being a form of divine punishment. Man can escape the confines of the body and piety and asceticism; by elevating himself above matter, the evil nature which is perceived through the mens, he can mount through the spheres to God.

Gnosticism is a spirituality which is timeless. Like Wotanism, it has the tendency to fully express itself to Aryan man during periods of great crisis. Both Gnosticism and Wotanism will survive so long as man searches for the truth and inner-development encountered in the vital experience of personal, psychic transformation. Each shares a common quest, which is to attain a fullness of being and avoid the confines of religious dogma and blind faith. One should persistently oppose ignorance and meaningless life. Having gained so much of the material world around us, we have always been in danger of losing more and more of the essential value and meaning of our race and our souls. Those who seek the light of truth will carry that light within them, and it is this light, the divine ray, the God image, that has passed unbroken through our distant times, which generates the life, will and hope for our being, our people and the world in which we live.

The difficulties arising in the process of evolution
in the human understanding of life
are rooted in the very essence of understanding,
which is the aware thinker.
Although he can feel,
and thus intuitively understand existence,
he cannot conceptualize his intuition,
except through reason.

— Bika Reed



HAMINGJA

THE GOD-SELF

The inner voice is a voice of a fuller life,
of a wider, more comprehensive consciousness.
That is why, in mythology, the birth of a hero
or the symbolic rebirth coincides with sunrise,
for the growth of personality is synonymous
with an increase of self-consciousness.
For the same reason most heroes are characterized
by solar attributes, and the moment of birth
of their greater personality is known as illumination.

—C.G. JUNG

Behind the veil of our earthbound reality, behind our mythologies, religions and individual personality there exists at the very core of our being "the God-self" or what the ancient Aryans referred to in the Eddas as our "Hamingja." This divine influence of the higher dimensions is innate within the soul of man. At times it serves us very much like an interposing protector. Had we not the ability to possess this inherent element within our being, both individually and collectively, mankind's future would be

hopeless and his own short life meaningless and pointless. We build or destroy our own lives, and we allow or disallow our own lot in life. Our Hamingja and our ethnic Gods are to help guide us, but it is we alone who must do the work and push onward.

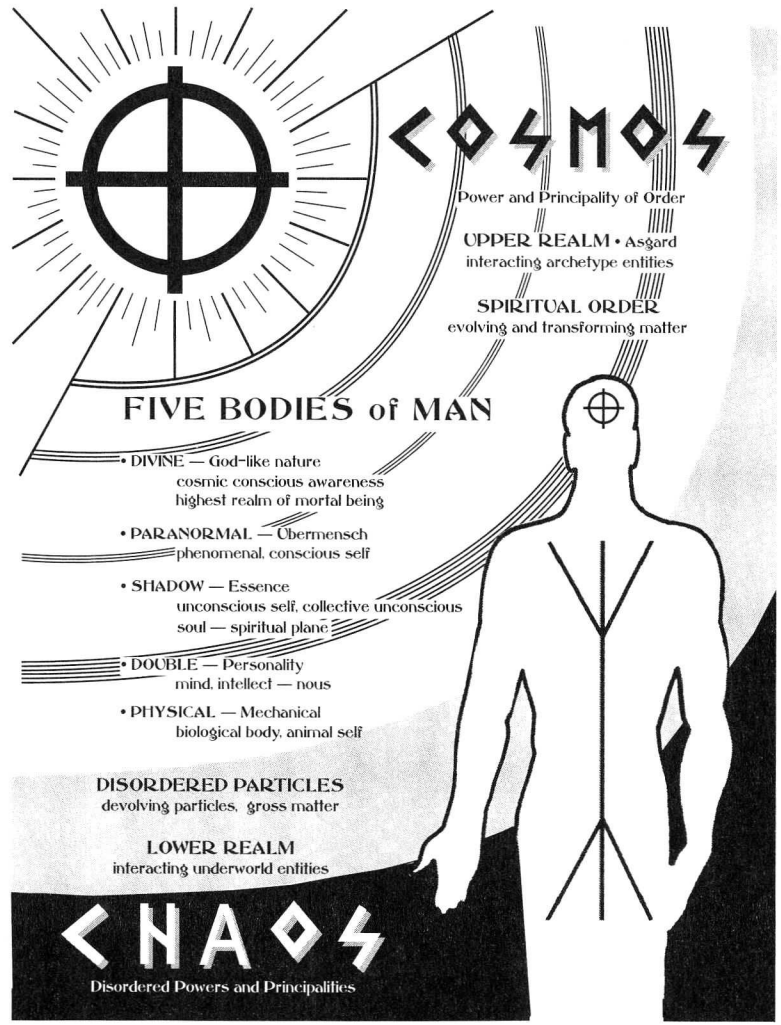
Nature comforts our passage in life, reflecting back to us the eternal wisdom for those with eyes to see. The most ancient of Gods were born into our physical dimension through man's insatiable need to understand the forces of nature.

Man is a cosmos in miniature
and is not divided from the great cosmos by any fixed limits.

—C.G.JUNG

In Aryan Wotanism the soul is known to be a timeless, eternal, spiritually evolving entity. It is our body which binds us to the physical world, as the body is much like a garment worn by the soul. The tales of Homer relate that the Olympian Gods were able to transform into animals or humans at will, a process known as "shape-shifting." This is, also, a familiar characteristic within the Teutonic, Wotanist pantheon, as well as the Celtic. Metaphysically speaking, our Aryan archetypal folk Gods function as astral forms within the conscious and subconscious mind, projecting as composite entities, comprised partly of human energy and divine energy. Such deities can be formed and animated within our individual and collective psyche. The supreme patriarchal God of Aryan man is Wotan, however, the divine Hamingja that exists within man is known to be matriarchal and kin to the Norns (the three sisters of Fate).

In Teutonic mythology it is written that he who is



abandoned by his Hamingja is a lost man. Further, if one should become a hideous and evil man, one's Hamingja might very well turn her benevolence into wrath and cause such an individual his well-deserved ruin.

In Saemund's Edda, Wotan issues forth a prophecy that King Geirrod, who had so long enjoyed the Gods' favor, would soon perish by his very sword. " 'Angry at you are the dises!' cries Wotan to the royal nithing Geirrod, and immediately thereupon the latter stumbles and falls, pierced by his own sword." Here, as is clearly emphasized in this passage, the inescapable Hamingja causes the incorrigible king to stumble and fall to meet his justly deserved fate.

Our bodies need the soul in order to continue living, but the soul exists even without the physical body. Every part of man is imbued with the radiation of the multi-dimensional, spiritual world, every gesture informed with occult potency. Man in essence is a living talisman of the non-corporal planes of being.

Our Hamingja calls up further spheres of existence. Each of these embodies the same process of self-realization, from the inarticulate but potent ground, through the purifying fire of universal mind which radiates from the Absolute God-head.

For the most part man is an irresponsible entity, directed by the forces from without, which is our physical body and the plane of existence around us. Those fortunate ones, who can peer through the thick coats of matter and act from within, experience that great gift of enlightenment and self-awareness. We witness an ongoing variety of exceptional heroes throughout history, whose phenomenal achievements exalt them to a semi-divine status, some within their own lifetime. Most researchers will agree that such types are born into the world with remarkable perseverance and sense of purpose, as if their destiny in life had already been preset before birth. The acceptance of destiny, or orlog, as our pagan ancestors traditionally referred to it, can often times make great heroes appear to be impervious to the fear of death in the very jaws of inevitable doom.

To understand one's orlog is to know that from birth to death every man's life course is weaving around himself, thread by thread, as a spider does his cobweb. We are guided through our Hamingja by the higher powers or the lesser powers, which the ancient Celts and Italians referred to as "Watchers" (a term that dates even further back to the Stellar Mysteries of the Aryan Mesopotamian civilization). Watchers have been acknowledged as ancestral astral spirits, which serve as guardians of the entrances and exits to and from the worlds that connect to the physical plane. Also, they have long been known as the Keepers of the Ancient Wisdom and Guardians of the Art, and as non-corporal entities which oversee world activities. It has been a popular hypothesis that many of the

influential, heroic figures in history are constantly surrounded and guided by these astral entities. The age old axiom of the Aryan Egyptian high priest Hermes Trismegistus, "Know thy self" has everything to do with man connecting with his Hamingja, his God-self.

When the full weave of man's orlog is apperceived, our every action then signals a profound purpose and we become entwined in a network of our own doing. When a man awakens inwardly in this manner he breaks the chains of unconscious being and proceeds completely under the empire of this self-made destiny. The true giants of achievement in history are naturally cognizant of their inner essence and predestined path at a very early age. The great epic heroes through time, as well as our ethnic folk-god archetypes, serve as the necessary prototypes and examples for the full development of man's mind and spirit.

Within the Aryan, pagan cosmology of Wotanism our life law is clearly demonstrated upon the tree of life glyph, Yggdrasill, in which the entire structure is held in balance by a sequence of polarizations.

Through that ever-winding path of life man walks a thin line between opposing counter forces which is virtually an endless matrix of checks and balances in all things great and small. The complete man is one who sheds false personality and maintains a balanced polarization within himself, his family, his race, within nature and the indigenous mythologies, symbolism and folk-God archetypes that guide our way. Those who become swayed by the bondage of envy, jealousy, greed, gluttony, vain ego and such negative vices negate the Hamingja force within and will always fail in the test of life's physical dimension.

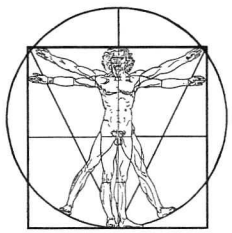
As an embodied soul, man has to find his place in the world among his people and fulfill his active functions, but his primary, individual quest is to rise through the five levels of being and manifest his inner Hamingja. Generation of this arousal is part of the cathartic training of the gnostic techniques of enlightenment. Through Wotanism one may experience the infinitude of the life mysteries and the divine completion of man as mirrored through our folk archetypes. Infinite possibilities are gained through this creative power of constructive thinking and obedience to the indwelling Hamingja, which is our source of inspiration, power, health, prosperity and that noble and unconquerable spirit of the Aryan race.

The ignorant man is driven hither and thither by the laws of nature, a helpless piece of driftwood on the stream of life. But the learned man, subject to the same laws, exercises his selective power, balances one against the other, and obtains his chosen object; he works by fixed laws, but he throws his life-force with the law-forces that help his purpose, and neutralizes those who antagonize him by the activity of other energies.

—ANNIE BESANT

HEALTH

Man's Treasure or Curse

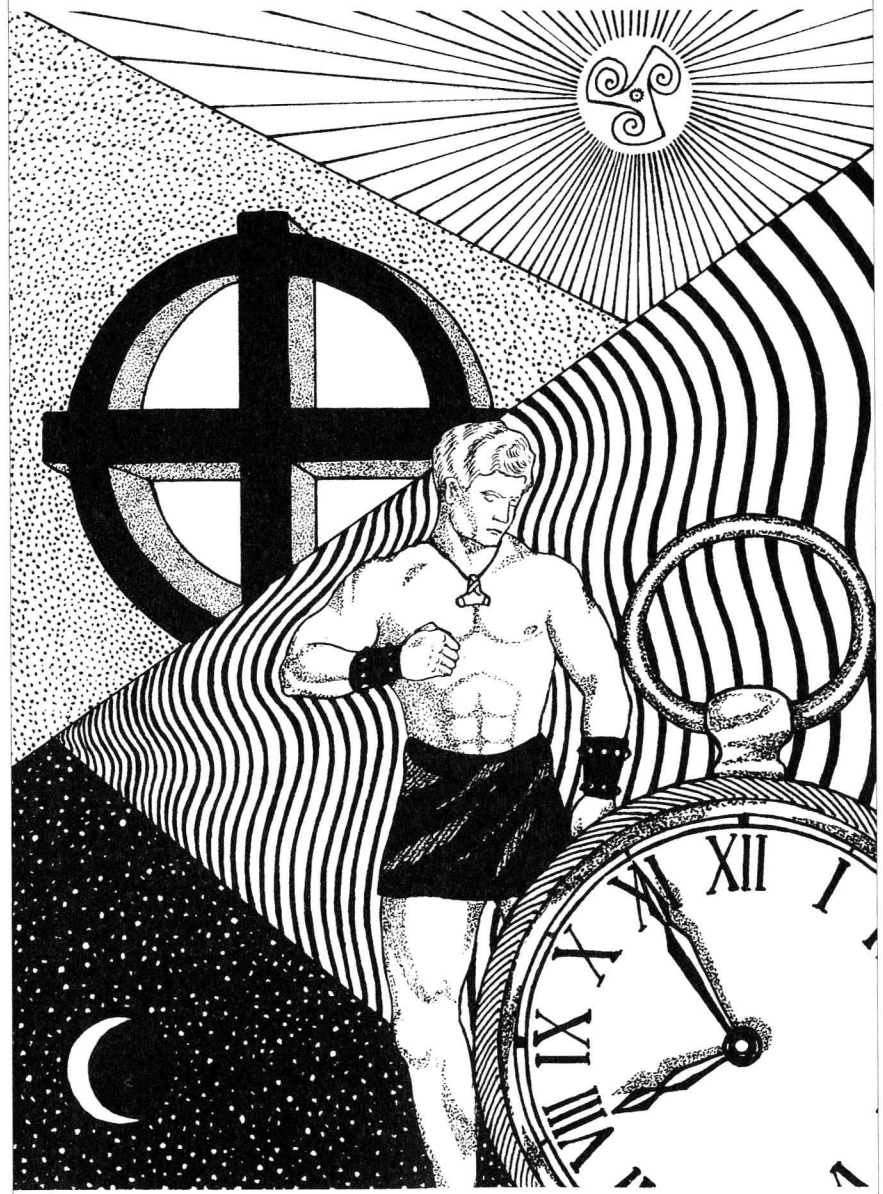


He is the best physician that knows the worthlessness of most medicines.

—Benjamin Franklin

Our bodies are part of the material universe and subject to the laws or ways of this universe. The first of these laws that we know is the law of causation. Every change in the universe has its cause, and that in turn had another cause; this chain is never broken, no matter how far we go, and the same causes universally produce the same effects. Our bodies are no exception. Each body grows, blossoms, withers and dies, not unlike the plant life around us. We are incapable of changing this pattern, but we are capable of maintaining the health and quality of our organic constitution, and it is the mind upon which the body must depend for its sustenance, maintenance and survival.

Thought directs energy, energy follows thought. Obstructions to energy flow cause discomfort if mild, or



pain and dis-ease if strong. Energy is concentrated where thought is focused. The mind is the instrument whereby our race has lifted itself out of beasthood. It is the instrument whereby we hold ourselves above forces which seek to drag us down, and whereby we shall lift ourselves higher, if higher we choose to go. The mind can be our salvation or our total destruction, yet we alone carry the responsibility to make this decision, whether it be our physical body or the body of the world in which we live. Knowledge is our precious birthright, and whoso neglects learning in his youth loses the past and is empty for the future.

There are many who choose to leave the responsibility of their personal health in the hands of others and, of course, there are times when this is unavoidable and specialists are required. Yet, it should be incumbent upon each and every one of us to understand the functions of the bones, muscles and organs of the body, and to explore the many causes and cures of our illness.

The first man who learned anything useful was taught by Nature; let Nature teach us as she taught him.

—PARACELSUS

Physicians are a long way from having all the answers to their chosen trade. Ever since the beginning of the world men have sought the art to destroy disease, and they have not yet found it. The true physician is a product of Nature, not a product of speculation and imagination.

ENTRANCE POST

The knowledge of Nature is the foundation of the Science of Medicine, and it is taught by the four great departments of science: Philosophy, Astronomy, Alchemy and Physical Sciences.

Every disease known to man is primarily a condition of imbalanced chemical constituents, both elements and compounds which compose the tissues and fluids of the whole organism. When a physician finds a body diseased, he must look for the causes which produced the disease and not merely treat the symptoms.

If ignorance were purity, why are the sins of ignorance against natural laws visited with the same severity as sins of any other kind? People are constantly sinning against their bodies, when a little of the light of knowledge would enable them to see wherein lays their offense. But the world has so ordained it, that those who seek light must find it in hidden places. Over-indulgence of anything to our body is detrimental, for it can be endured only at the expense of vitality. You are a whole individual. To achieve health you must have wholeness, harmony, rhythm, concert, between your tripartite being. This is the only way that you can get health, not through drugs, not through inorganic medicines; at best, these are temporary relief. A person must stay in balance. If not in proper alignment physically, mentally and nutritionally, there is an interference with the natural vitality, and so illness results. The imbalanced body chemistry of each individual will always gravitate in one of two directions, either acid or alkaline. Each of these two pH (potential hydrogen) classifications determines the atomic orbit present in each cell and can be a significant tool in diagnosis and treatment.

The wisdom and philosophy of Pythagoras (500-600 B.C.E.) and his contribution to the branches of Natural Science have seldom been equalled. From his school of thought came some of the most brilliant thinkers of ancient Greece, paving the way to another remarkable genius, Hippocrates (365 B.C.E.). Justly styled the "Father of Medicine," Hippocrates understood that the only true science of medicine is the intelligent use of Nature's only real medicinal remedies—herbs.

Not long after, in Egypt (300 B.C.E.), the ruling Ptolemies founded a medicinal school in the City of Alexandria. The most famous professors of that school were Erasistratus and Herophilus, who, also, trusted in the great healing qualities of herbs. Asclepiadac, who studied natural healing exclusively, was highly praised and worshiped by the Romans as the "God of Medicine." The Greek writer Homer, in his epic the Iliad, made reference to the skillful surgeons Machaon and Podalirius, the sons of Asclepiadac, and their helpful assistance during the Trojan War. There would continue a rich legacy of natural healing physicians with notables such as: Claudius Galen (130 C.E.), Paracelsus (1493-1541) and many among the

Teutonic Tribes and the Celts and Druids now lost from the pages of history.

It is without question that none of the present day schools of medicine, with all their fancy technology, have been anywhere near as successful in curing disease than these ancient schools of herbal, natural medicine. Science must be built upon the firm rock of truth, or it is not science, but merely guess-work. What we have today in the so-called modern medical institutions is a conglomerate collection of hodge-podge opinions, pseudo-scientific findings and questionable, medieval, mental meanderings. It is no wonder that its practitioners are groping in the dark for curatives, jumping from one highly advocated serum, vaccine or inorganic drug to another, when each in its turn fails.

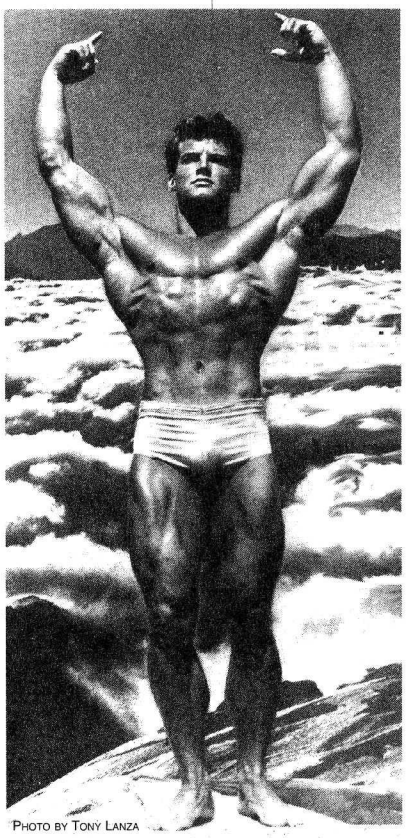


PHOTO BY TONY LANZA

STEVE REEVES
(1926 - 2000)

Civilized man takes better care of his car than he does his body. He knows perfectly well that if he allowed his car to stand idle, or if he neglected it, the battery would run down and the mechanical parts would rust. Exercise, sun, fresh air, water and cleanliness invigorates the body and gives it vitality. Our disposition is, also, an important factor. Health is necessary for happiness, but not more so than happiness is necessary for health. The mind and body perform best when one's disposition is balanced, carefree and receptive. Health is the vital principle of bliss. The diseases of the mind are a serious menace. Anger, hate, worry and fear cause stress and anxiety, which not only deplete one's energy, but, also, cause damage to the organs of the body. There are great advantages to a focused life. When our activity is set towards a precise end, our mental and organic functions become completely harmonized. The unification of the desires, the application of the mind to a single purpose, produce a sort of inner peace. The body is our most important machine of all. It is far wiser to spend a few minutes a day keeping it in good shape with exercise and proper nutrition, than to spend thousands of dollars in physician's fees later on.

The purpose of civilization is not the progress of science and machines, but the progress of man. All of us who are housed in the flesh are history in the making. It is our choice alone if we chose to live a healthy and wholesome life as individuals, as families and as a race. The aging man should neither stop working nor retire. Inaction further impoverishes the content of time. Leisure is even more dangerous for the old than for the

young. Time is long and life is short, but the destiny of our kind rests in the hands of those of us living today. With a healthy body and mind all things are possible. We are all born to be doing. However, our responsibility is not just to do anything, but to understand something. Get down to business with yourself. Tackle the problems in your life and clear them away. Time will not wait for you. Stop fooling around—get to the point!

Health, best of the Blessed ones to men,
May I dwell with you for the rest of my days,
And may you be kind and stay with me.
For, if there is any joy in wealth or in children,
Or in royal rule, which makes men like the Gods,
Or in the desires which we hunt from Freyja's secret snares,
Or if men have any other delight,
From the Gods of respite from their labours,
With you, Blessed Health,
All things are strong and shine with the
Converse of the Muses,
And without you, no man is happy.

—*adapted from* ARIPHRON (400 B.C.E.)

HIPPOCRATES

"The Father of Medicine"

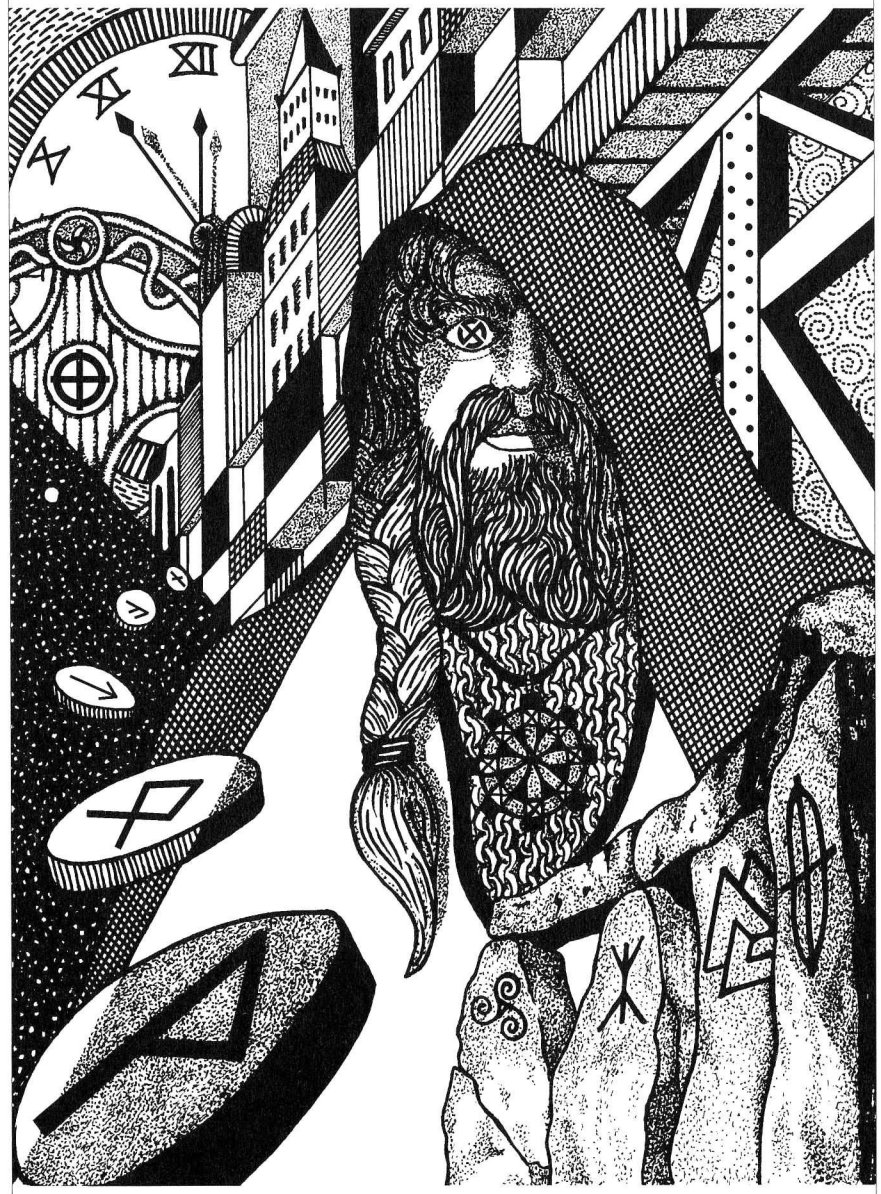
From the viewpoint of the metaphysician, had it not been for the Mysteries of Asclepius there could have been no Hippocrates. He took his vows before the altar of Asclepius and became a priest-physician. His clinical methods established a precedent which changed the whole course of medical thought, but the materialist physician should remember that the Father of Medicine was to the end of his days a priest, and the wise and careful observations that have brought him the eternal gratitude of mankind were began in the House of the Healing God.

HERMETICA

Hermes Tristmegistus

Wisdom is as a flower from which the bee its honey makes and the spider poison, each according to its own nature.

—Anonymous Adept



The ongoing quest for the Philosopher's Stone, the elixir of life, and that mystic process by which man could turn lead into gold, has obsessed, impoverished and, in some cases, cost the life of more than a few alchemists, depending on the time and circumstances to which they were born. Most of the hardships of the alchemists was due to exposing the incredibility of the Christian Church. Added to this was the precarious dilemma that if a king asked an alchemist to produce gold and he was not successful, it was likely that he might meet with an untimely end. It is believed by Hermetic philosophers that man, the microcosm, is but a reflection on a small scale of the universe, or macrocosm. All things in the universe are linked in harmony with each other. Man could discover and use this harmony for his own benefit, primarily through the system of correspondences that outline a special

relationship between certain climates, feelings and objects, and ultimately by discovering the universal spirit that permeated the universe. It was this spirit that the alchemists were attempting to identify and possess in the Philosopher's Stone. Alchemy, being the paradigmatic Hermetic art, was for the famous alchemist Paracelsus a means of understanding the miracle of creation. Since the creation of the cosmos was a chemical action, Paracelsus believed that the universe continued to operate according to chemical laws. Therefore, if he studied the chemistry of creation, he knew he would learn, not only about Nature, but about the Creation as well.

Alchemy and Hermeticism are by no means limited to chemical process alone. Also encompassed are the fields of Pythagorean lore, the theory of the four elements, the microcosm-macrocosm relationship and the Lullian art (alchemist Raymond Lull) were inextricably tied together with the original Hermetic revelations. The revival of Hermeticism during the Elizabethan period marked the dawn of the scientific age because it unleashed the driving spirit that inspired man to compel natural forces to serve him to an extent never dreamed of before. Renaissance Hermetic Magic was an enlightened and refined discipline and quite different from the dark and primitive Black Magic of the Middle Ages.

However, there was never a complete break between Medieval and Renaissance Magic; both were based on similar assumptions. That which mingled all of the ever-evolving arcane movements was a religious and philosophical literature which must have developed between the first century B.C.E. and the second century C.E. The works which make up this literature are called Hermetica. The Egyptian moon god, Thoth, God of Wisdom and Justice, like most divine archetypes, derived from a real-life, historical personage. The man who justly earned this deification was the greatest of all sages, who was known by the Greek name Hermes Trismegistus—Thrice Greatest—from whom Hermetica received its name. The Aryan high priest Hermes is most remembered for his astounding knowledge on many subjects. Hermes was called the Thrice Greatest because he was considered the greatest of all philosophers, the greatest of all priests and the greatest of all kings. According to historian Sanchuniathon, Hermes on one occasion made a trip to Phoenicia to work on a flying craft for Cronos. In the Egyptian myths Hermes became known as the Scribe of the Gods, and his writings are traced upon the tables of memory. With a gesture Hermes veils these records from the uninitiated, but reveals them to such as have awakened their inner consciousness.

Hermeticism raised man from the status of a pious and awestruck observer of God's wonders and encouraged him to operate within his universe by using the powers of the cosmos to his own advantage. Hermeticism has

frequently been compared to Gnosticism and does share many similarities. Each is concerned with the knowledge of God, the world and the soul, and equally teaches that the human soul can only escape from its bondage to matter if it possesses the true knowledge or understanding, which is the privilege of the select few.

The spirit, to the Hermeticist, is considered godly and good. Matter and the body are evil. Man must live in conformity with the spirit, which means that he must try to know the divine and to share with the gods the task of administering the world of matter. Understanding and the higher self are the only important things. For the Hermeticist it is through mystical experience that man attains liberation. In that experience, at its greatest intensity, the soul is wholly absorbed in the vision of the god-head. For the same reason sejdr (shamanism) was much employed throughout European paganism. In the religion of Teutonic Wotanism, Wotan himself, as reigning archetype, is characterized as a practicing sejdr master. Like the Egyptian sun god, Horus, Wotan's left eye symbolized the moon and his right eye the sun.

FRANZ TAUSEND

Hermes specifically referred to the sun as the "demiurge" or "the second God." Hermes further states, "In the center of all rests the sun. For who would place this lamp of a very beautiful temple in another or better place than this, whence it can illuminate everything at the same time? As a matter of fact, not unhappily do some call it 'lantern,' others 'the mind' and still others 'the pilot of the world.'"

Both the cross within a circle, known as the Solarwheel (or Wotan's Eye) and the Fylfot (or Swastika) are representative of the sun and the earliest known symbols of Aryan man, dating back, it is believed, to Hyperborean times. Hermes supported and enriched the ideas which respected the sun's spiritual role with man. The fact that light could visibly embody itself in the sun is one of the central mysteries of Hermeticism and tremendously significant to the alchemists. As Hermes writes, "The sun occupies the highest dignity, we represent it (on account of its superiority) by a full circle with a visible center." The mystical religions are based on the Hermetic conception that the universe is a visible manifestation of God, and that there is only one Supreme Being common to all religions—the sun becomes the visible God.

FRANZ TAUSEND, the modern German alchemist who claimed in the 1920's that he had been totally successful in changing iron oxide and quartz to gold.

The sun god of ancient Egypt was Horus and the god of darkness, Set. At midday when the sun was at its highest point it was symbolic of the All High God. Thousands of years later the Christians adapted the same trinity to their own religion, using an All High God, with Jesus and Satan representing light and dark. The life-giving sun comes up on the horizon (Horus) and at the end of the day the sun sets (Set) into darkness. When we speak of the horizon and sunset, we are using words which have religious origins with the gods Horus and Set. When Christians speak of the Son of God walking on water, this is a grossly misconstrued fantasy adaptation from the original spiritual source, which is rightly interpreted as the literal light of the sun. The ancient Egyptians used to place a winged solar disk over the gateway of every temple forecourt.

In all the original pagan systems everything is circular, self-generated, self-nourished, self-renewed (as symbolized in the Ourobouros). Many religions serve to cloud the life truths which are always self-evident in Nature. The secrets of Nature are not secret, as such, but a way of life that will not be revealed until we fulfill the true mission of our being. All human progress has sprung from the repeated effort of the soul of man to give expression to those primeval spiritual ideas that were implanted deep within the memory of the race when it first found its home upon the globe.

We have indeed reached a turning point now in life, beyond which we dare no longer submit to the rigidity of dogma. Religion must always be a guide, not a jailer.

Over 4,000 years ago Hermes preached these very words: "O people of the earth, men born and made of the elements, but with the spirit of the Divine Man within you, rise from your sleep of ignorance! Be sober and thoughtful. Realize that your home is not in the Earth but in the Light. Why have you delivered yourselves over unto death, having power to partake of immortality? Repent, and change your minds. Depart from the dark light and forsake corruption forever. Prepare yourselves to climb through the Seven Rings and to blend your souls with the eternal Light."

The sun wisp of Aryan man shines its ancient ray of Life and Light from the Eye of Wotan. The age old Hermetic circles will never be broken. If you seek to understand the whole universe, you will understand nothing at all... but seek to understand yourself and you will come to understand the whole universe.

Hermes, identified with the Cosmic Principle of Thought, is the Master of all arts and sciences, perfect in all crafts, Ruler of the Three Worlds, Scribe of the Gods, Keeper of the Books of Life, and regarded as the embodiment of the Universal mind.

The coward thinks he will live forever
If only he keeps clear of fights,
But old age will give him no truce
Even if weapons do.

HEROIC ETHIC

ARYAN VALUES

A happy life is impossible,
the highest to which a man can attain is an heroic course of life.

— SCHOPENHAUER

Heroism may be considered the epitome of all the Aryan values, the ultimate life expression of sacrificial will, transformation and vitalism, so explicitly exemplified throughout Western Euro-mythology and folklore. The hero occupies that sacred precinct through which he begins a new aspect of growth between man and the divine. It is the deed of the hero to bridge these realms as he stands before his gods, the seeker and the found, the outside and the inside of a single, self-mirrored mystery.

In the purest tradition the hero is not content with the limitations of human existence and his adventures may be seen as a spiritual quest. The very crux of the hero's venture is his own self-realization found through the crowning reunion with his hamingja, a term used by the ancient Norse to denote the god-self in man.

Many heroic figures survive from the literature of the past, although countless names, once of supreme importance, have been lost forever. The heroic legends stand as veiled accounts of man's eternal search for truth. These tales of the courageous are not, however, mere fantasy, though often taken as such. They are parts of an orderly body of tradition, unfolding through centuries and bearing witness to a well-crafted metaphysical understructure. Like the myths of classical antiquity, the heroic tales of our mythology are symbolically sacred as vehicles for gnostic understanding. In turn, the heroic path becomes a concept necessary for the full development of man's mind and spirit, as well as the ever-evolving conscious and subconscious psyche of the race.

The hero, in the full sense of the word, would be no hero at all if death held for him any terror. Thus, accepting inevitable fate, he becomes netted in a web of inexorable workings, as he boldly sets forth to meet the labors of his quest with single-minded purpose, unhindered by the prevailing material world.

The hero embodies the traits to which a healthy race and culture that produced him aspires. Without the hero the community lacks a crucial dimension, for the hero is typically the soul of the community; he is myth in action. Thus he preserves that which is noble, inspirational and valuable to a society. Homer's Iliad, written in the 8th or 9th century B.C.E., is still considered by many today, without question, the greatest heroic epic ever penned by Aryan man. Perhaps the oldest example of exalted renown is the Epic of Gilgamesh, which was found on surviving clay tablets from the Mesopotamian civilization dating back over 5,000 years.

Independent thought, particularly in non-pagan, theocratic states, often prompts persecution. A large segment of the great heroic tales of the ancient Celts and Teutons were eradicated as a result of the relentless deluge of Christian suppression upon the free-thinking, nature-based, pagan gnosticism of Europe. While our ancient ancestors as an indigenous folk created and produced heroes, the incongruent masses of today's consumer-driven times can only look and listen for them in an almost shameless and passive disillusion. To further compound this unnatural diversion towards mediocrity, the controlling powers behind the now-ruling system work tirelessly and incessantly to further promote all that is enervating and destructive of Aryan manhood, self-reliance and the wholesome Aryan ethic.

Those men closest to conscious awakening are often the most restless among society, most unsettled and misunderstood. When a larger than life hero does emerge into the world arena he is severely attacked by these same opposing powers and viciously defamed before the manipulated populace. With the spiritless, materialist psyche of our modern era comes the deceptive illusions of

security, and this security itself becomes worshiped as supreme deity.

As in no previous time in history Aryan man faces the very real possibility of cultural oblivion and racial extinction. If we are to prepare the way to a higher age of enlightenment, it will become necessary to restore honor to valor and gather the stimulated strength of purpose within our folk, which this higher age will require for our assured racial survival. The beliefs of a people guide their desires, formulating necessary actions. An heroic ethic must again be rekindled to wrest this essential prize from the clutches of the chaotic monster which descending human-kind has created. Systems of education, religions and governments have long become a vicious circle wherein the ignorance of one generation is transmitted like a hereditary taint to its progeny. Every form of social evil is made to thrive exceedingly, and the racial virtues are periodically threatened with annihilation. The spiritual pursuit for truth is the maturing of the Aryan hero in the face of destiny, which he confronts alongside his gods. By elevating himself to this wholeness the hero likewise transcends to the immortality of his chosen archetypes. Error is mortal, truth is immortal and the hero will choose the gods he will serve and abide by his own decision. In this way he becomes a key figure in the physical and cosmic drama, having considerable freedom in the way he interprets his part, yet destined to fulfill his allotted task. We all share in each hero's myth, and in turn the hero figure becomes a reflection of our own suffering unconsciousness. Through his plight we carry our aspirations, our ideals, our hopes, our beliefs, for these are what mold our ethnic mythos

In Homer's ODYSSEY, Ulysses is revealed to be a mortal aspiring to the estate of hero, which end he attains by his perilous voyages through the seas of temporal uncertainty. The binding of the Cyclops becomes symbolic of Ulysses' own self-will, whose power must be destroyed before divine will could be seated in its place. The heroic quest does not ensure that liberation will occur. It only shows how it is possible for it to occur, so that the ego may achieve consciousness. Everything begins with the individual, and as Carl Jung stated, "In reality, only a change in the attitude of the individual can bring about a renewal in the spirit of nations."

Sound, sound the clarion,
fill the fife, throughout the sensual world proclaim,
one crowded hour of glorious life
is worth an age without a name.

— MORDAUNT

HIEROS LOGOS

Sacred Myth

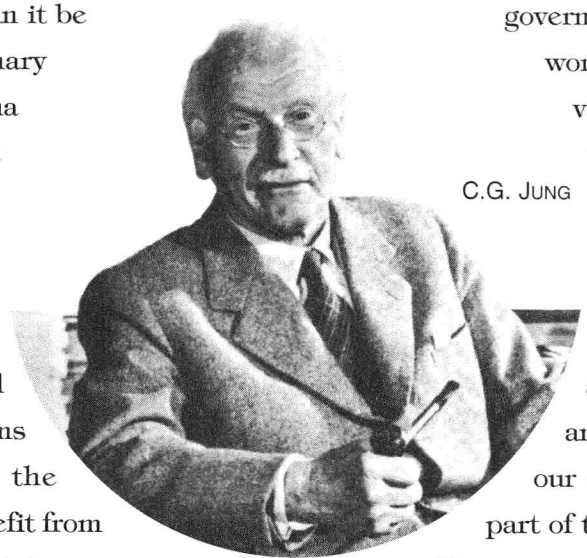
Inner eternity and outer eternity
meet in man.

Life is a mysterious and many tracked road. Countless phenomena, experiences and awareness flash through our lives in the course of an all-too-brief passing in time.

It is generally accepted that man is conscious of only a part of himself, and that very important process concerned with his nature takes place outside of his conscious awareness. Man has a thinking, a feeling and an instinctive nature. These are not equally balanced in all people. For this reason some go far in life, while others barely leave the starting gates towards a higher destiny and purpose here on earth. As each man has the immediate responsibility to his individual development, to his family and his race, each race, likewise, has the responsibility to preserve its own uniqueness and respect

for nature and this planet upon which we live. We are faced with the need to make real sacrifices in our present lifetime in order to serve a future in which we may not even be alive.

Phenomena in life intrigue and challenge the mental faculties which further propel one to seek answers to the unexplainable. That which is without form cannot be grasped rationally. Neither can it be communicated at the level of ordinary experience. We know that phenomena exist and that there are answers to most all of life's mysteries, in fact, many have already been found and lost from man through time.



C.G. JUNG

We know that gnostic seers have passed down their accumulated knowledge and wisdom from civilizations for thousands of years, so that the enlightened future generations may benefit from such insight and understanding of cosmic law.

The philosopher Emmanuel Kant argued, "We cannot know things as they really are, that the world we think we know so well is a construction of our minds." Bertrand Russell would later state that the fundamental stuff of the physical universe is something he calls "sense data." The sense data, impinging on our sense organs, give rise to the impression of shape, sound, color, etc., which make up our world. Our world is, therefore, a logical construction from the sense data.

Conditions and laws govern that obscure territory in which physical phenomena are extended into a freer, more unpredictable realm. Once we have grasped the fact that man starts with a body, develops a mind and ends with a spirit, we can begin to formulate the laws which govern these phenomena. In this manner we work our way through the mass of the verifiable surface to the unexplored territories, which lie beyond and which are, also, amenable to diligent and painstaking research.

It is our varying and cumulative quest for knowledge which probes the active life in all things under the sun, and which learns to respect and reverence our own life, as well as that of our race as part of the cosmic plan.

The ancient, ethnic mythologies, religions, language and symbolism developed through a race of people are perhaps the most profound vehicle through which the arcane secrets are maintained. Unfortunately, most do not understand the treasure of wisdom contained therein, nor do they comprehend that these are the very vital elements that bond a people as a folk, a culture and that "will to be," which is the essential unifying strength of

every sound and noble race. One must look beyond the physical-material world which befuddles and consumes so very much of our precious thinking faculties and life-force. Every race has its soul and every soul its race. The whole past of a people is nothing but an unfolded present, just as our actions today determine the course of our future.

The phenomenon of genetic memory is quite difficult to dismiss. This brings forth the compelling theory that in the non-corporal world one can travel backwards or forwards in time. In each of us is dormant, not only the "past" of our family, our race, our clan, but, also, the traces of entire epics and the influences of "affinities" and benedictions far removed from our present lodging-house.

Our conscious mind is remiss from understanding everything, but the unconscious always keeps an eye on the "age-old sacred things." As stated by Carl Jung, "The collective unconscious does not develop individually, but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents."

For Aryan man the Wotanist archetypes are indispensible. These ancient imprints and unconscious forces are present always and everywhere among the Aryan people. Cultural growth is hampered considerably when a race adheres to an alien religion which refutes its own history, heroes and mythos. Not only does this deplete the strength of that people, but over time it is racial suicide. Everything in a race that is not transfused by rational knowledge belongs to the folk mythos, which is the spontaneous defense of the human mind, faced with an unintelligible or hostile world.

The place of Wotanism is at the very root of Aryan thought, when thought is still only an outline plan of action. This explains why the strength of every great civilization, without exception, sprang from an indigenous mythology—because unity and direction become impossible without myth.

The heightened awareness gained through our ethnic mythos is what grants us a glimpse of our purpose within the greater plan of the universe, as well as knowledge of our past through which we may understand the present, and thereby discover the endemic roots of our destiny as we move forward into the future.

Here we have our present age...
bent on the extermination of myth.
Man today, stripped of myth,
stands famished among all his pasts
and must dig frantically for roots,
be it among the most remote antiquities.

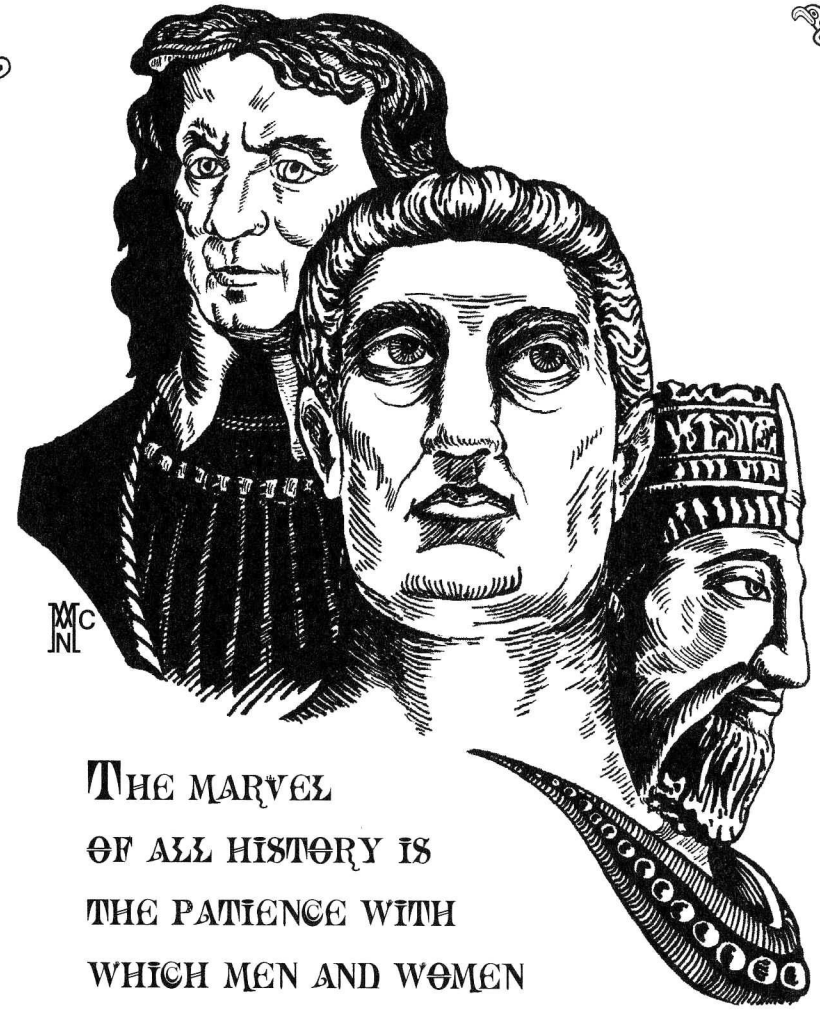
—FRIEDRICH NIETZSCHE

High C's of Treason

Constantine

Today's Christians still venerate the Roman emperor Constantine to saintly status as the great Christian liberator. In truth, Constantine was far from saintly throughout his life. The nature of Constantine's conversion to the Christian faith has long been a matter of dispute. Though he used the banner of Christianity to secure power and reek havoc and slaughter upon his pagan enemies, he refused to be baptized until he was on his death bed.

Born approximately 280 C.E., the age of Constantine's rule was a time of high government autocracy and much discontent among the people of Rome. Satirical verses were often affixed to the palace gates, comparing the ostentatious extravagance and bloody reign of Constantine to that of Nero. A pervasive decay was felt in every part of the public administration; the Emperor himself, though he still retained the obedience, gradually lost the esteem of his subjects. After the conquests under the sign of the cross and much accumulated wealth, Constantine developed an



THE MARVEL OF ALL HISTORY IS THE PATIENCE WITH WHICH MEN AND WOMEN SUBMIT TO BURDENS UNNECESSARILY LAID UPON THEM BY THEIR GOVERNMENTS.

—William E. Borah

Cromwell — Constantine — Charlemagne

Asiatic pomp and assumed an air of softness and effeminacy. History relates that he was portrayed with false hair of various colors, laboriously arranged along with a profusion of gems and pearls, of collars and bracelets and variegated flowing robe of silk, curiously embroidered with flowers of gold.

The Emperor had been married twice, the second wife (Fausta) he condemned to death by scalding steam and suffocation. Constantine's eldest son, Crispus, he had secretly put to death. Over time the executions would include a nephew and a great number of respectable and innocent friends, as his paranoia and tyrannical rule increased.

To sustain the Emperor's vain splendor, heavy taxes and much oppression were exacted on the people. The western part of the Empire had been very nearly wrung dry; a Gaelic writer protested to Constantine that tax assessments had "drained our very life." At times the burdens were extreme within the provinces; cruel prosecutions and tortures were common fare for insolvent debtors. A desperate but frequent alternative to the over-taxed was to murder their newborn infants to lessen further penalties.

The Christian conversion of Constantine's Empire ultimately wedded church and state, diverting Roman funds into church coffers, laying the groundwork for the medieval Dark Ages to come.

CHARLEMAGNE

Charlemagne has been credited with great political and humanitarian vision and a devout religious conviction. As a result, many have been led to think of his military ventures as Crusades. He was in fact a gluttonous and superstitious illiterate who had a considerable capacity for brutality. His accomplishments were due mostly to the egocentric energy with which he pursued his military goals and the ruthlessness with which he treated any of his opponents.

In 768 C.E. Charlemagne and his brother, Carloman, inherited the Frankish kingdom (most of present day France and part of western Germany). The entire kingdom passed to Charlemagne when Carloman died in 771. When in the surrender of Verona his nephews posed an inconvenience, he had them executed.

For the next few decades Charlemagne ravaged through northern Europe pursuing a ruthless policy for total power, using the alien Christian doctrine to enforce the most severe of torture and death upon non-believers.

Among the Aryan Celts and Teutons there was quite enough violence, but cruelty throughout Northern Europe was yet not customary. With the Christian conversion of the

North the alien custom of cruelty entered the land.

Charlemagne would later become known as the 'Saxon Slayer,' as he followed a rigid pogrom of Christian baptism or death against all Saxons. In 782 at Werden Charlemagne conducted an execution of 4,500 high ranking Saxon warriors for refusing to bow down to the law of the Christians. Under the guise of a peaceful treaty he enticed the Saxon warlords to enter his court, leaving their weapons behind. Having secured these men in his confines, he had them bound and beheaded to the very last warrior.

A further symbolic climax of malicious intolerance was Charlemagne's order to cut down and destroy the Irminsul, the sacred pillar representing the world tree, Yggdrasill, the holy axis of the Teutonic pagan religion. This Saxon spiritual center was devastated totally and all of its treasures plundered by Charlemagne's troops.

CROMWELL

Agent of God or Cold-blooded Butcher?
And the psalm saith, "Happy shall he be that taketh
and dasheth thy children against the storm."

Perhaps there is no name more hated in Irish history than Oliver Cromwell. He firmly believed all non-Christian Irish to be idolatrous, barbarous savages, less than human. Accompanied by Puritan preachers, Cromwell arrived in Ireland in 1649 with 35 ships. From their pulpits the preachers extorted the invading army to "kill all that were, young men and old, children and maidens." Hoping to make an impression that would terrify the rest of the pagan populace into submission, the slaughter in the city of Droghedn was tremendous, no one would be spared. Cromwell's comment to his troops, "Nits make lice," was used to justify the murder of infants. It should be particularly noted that the butchering of infants under Cromwell's command was diligently attended to during this period. It is a matter of record that babies were tossed on spears as a manner of sport by the common soldiers in the presence of officers.

At the height of the horror, his soldiers barricaded the doors of St. Peter's Church where a number of terrified men, women and children had taken refuge in the steeple. Using the wooden pews for fuel, Cromwell's men set fire to the church. The hapless victims trapped inside were mercilessly burned alive. The rack and dungeon and roasting to death was employed for many of the captives—they stopped at nothing, even hanging women with child.

Cromwell's armies then moved across Ireland for nine months like a plague, devastating everything in their path. He was hailed a hero by the Christians and English Parliament. On 2 October 1649 the English Parliament

appointed a National Thanksgiving Day in celebration of the dreadful slaughter.

Cromwell, without equal, was the coldest-blooded butcher of the many butchers Ireland had ever experienced in seven centuries afflicted. The extent of Cromwell's carnage was almost beyond description.

Even the English themselves came to despise Cromwell, as he bullied his way to dictatorship and had to rely on his soldiers and spies to protect him. Cromwell was to follow in the footsteps of Cardinal Richelieu, who had never cared about human life or the freedom of the people.

Catherine de Medici

The terrible massacre of St. Bartholomew's day was the planned and dreadful deed of Catherine de Medici, wife of Francis I, and granddaughter of Lorenzo de Medici. It was in the month of August 1572 in Paris that 2,000 defenseless French Huguenots were butchered by order of the Roman Catholic Church. Each door of the Huguenots' homes were marked for death with a white Christian cross. The Roman Catholics put a white cross on their hats and tied a handkerchief around their arms, so that they might know one another when the bell began to toll in the church steeple for the slaughter to begin. It would last all through the night and into the next day. Following the example of Paris, the carnage spread to an additional 20,000 victims nationwide, as Catholics throughout the countryside joined in on the death-dealing frenzy under the prevailing powers of the Church.

It is ironic that Catherine would pursue non-Catholics with such brutal ruthlessness, when she herself brought the black magic Ruggieri to France from Italy to be her personal sorcerers. It was through this alliance that she was to learn the secrets of "devil dolls," which she would employ on her enemies to increase their suffering from afar.

By habit Catherine was a Catholic, but paramount above all else was her driving obsession for power for herself and her son, Charles IX, whose life she vigorously dominated. Catherine died 5 January 1589. Soon afterwards, Henry IV came to the aid of the Huguenots in the Edict of Nantes (1598) granting them toleration and a degree of self-government.

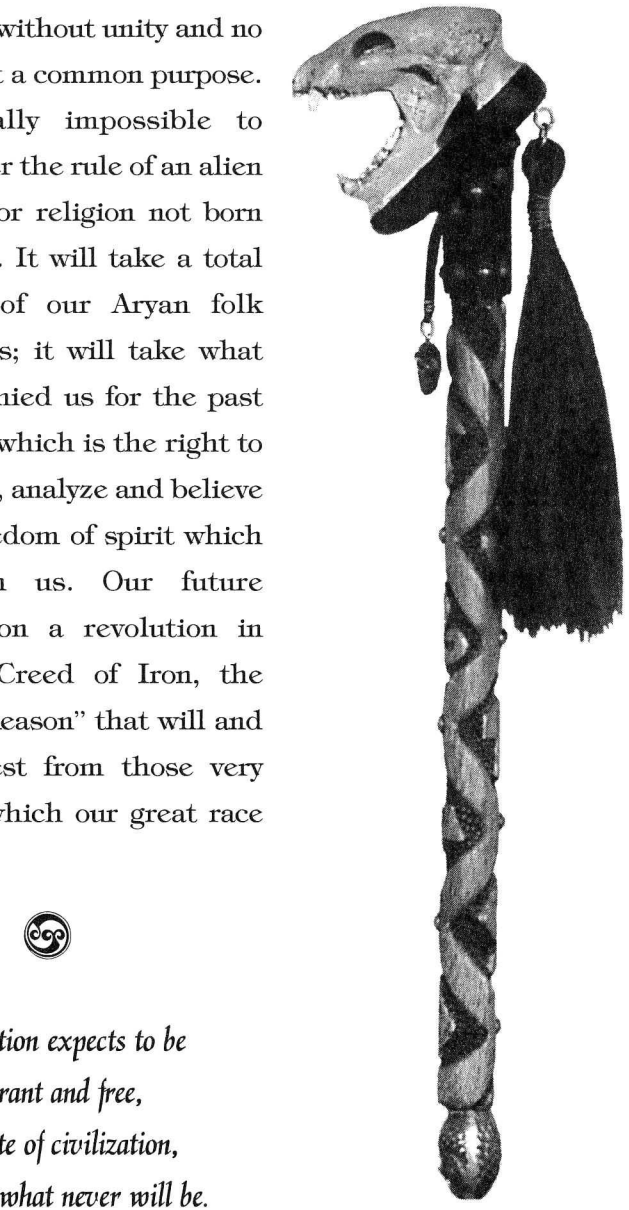
20th Century

For the past 2,000 years Christians have been killing Catholics, Catholics killing Christians, Christians and Catholics torturing and massacring Pagans. As a consequence, millions upon millions of our Aryan folk are butchered mindlessly over the whims of totalitarian religious doctrines and power-hungry world government controllers.

The High C's of Treason have become further institutionalized through the exploitive directions of marxist Communism, Capitalism and Christian universalism. Aryan genocide in this 20th century, already exceeding 100 million in fratricidal wars, bears testament to the self-imposed insanity that consumes all foundation of reason, logic and natural instinct.

The all-too-inhuman evil contained in the mind of a Joseph Stalin can surface in a single swift act at any given moment, as witnessed by Winston Churchill's total incineration of the peaceful town of Dresden, Germany, or as recently as Bill Clinton's vengeful annihilation of the Branch Davidian group in Waco.

The principles of Nature's law decree that there can be no freedom without order, no order without authority, no authority without unity and no unity without a common purpose. It is virtually impossible to prosper under the rule of an alien government or religion not born of its people. It will take a total restoration of our Aryan folk consciousness; it will take what has been denied us for the past 2,000 years, which is the right to think, create, analyze and believe with the freedom of spirit which stirs within us. Our future depends upon a revolution in thought, a Creed of Iron, the "High C of Reason" that will and must manifest from those very roots upon which our great race was built.



If a nation expects to be
ignorant and free,
in a state of civilization,
it expects what never will be.

—Thomas Jefferson

Rune Gandr with Badger Skull and Horse Hair

HORNS

In History

Nothing in Nature is inherently Evil.
To the unenlightened, horns have been a veil of terror
obscuring the beautiful countenance of truth.

In every ancient, Aryan society the symbolic expression of horns was always highly venerated. The outstanding virility of the male horned-animal led man to adopt the horn as the emblem of manhood; the gods themselves were frequently depicted bearing horns in ancient times.

ZEUS-AMMON

The earliest archeological evidence for the use of animal horns by man comes from a Neanderthal burial site dating from circa 60,000-70,000 years ago. Within the Aryan tradition of the Celts the horn has a long and celebrated lineage. To the Celts horns were a powerful symbol of virility and divine power. They not only gave their gods horns, but

enhanced their chances of success in battle by wearing horned helmets. It was believed that a warrior wearing such headgear would not only stress his own martial and male qualities, but ensure for himself the protection of the deity whose particular attribute they represented. Kings and priests were, also, horned to indicate their special power. It was a long-held belief that horns were charged with great fertilizing power. Some of the first plows were

made of horn and ceremonial tilling with horns continued for many centuries after the invention of the modern plow. Through history we find women depicted bearing the horns of a cow as a symbol of motherhood. To our Aryan ancestors horns were a symbol of life; to the pagan-phobic Christian creed they would become demonized as the very symbol of death and evil. The stag-god seems to be one of the earliest and most widely revered among the plethora of the Celtic deities. Foremost was the god Cernunnos, the name which was coined by the Romans to signify "the horned one."

COW-HEADED HATHOR

ISIS WITH MOON AND COW HORNS

The Teutonic culture likewise shared a strong tradition in horn symbolism. Horns were a symbol of the Aryan Allfather, Wotan, most traditionally in his guise as the staghorn figure "Herne the Hunter." This image would later correlate colloquially with the ancient "Neck" or "Nick," meaning "a spirit." Wotan (as Nick) had such a hold on the affections of the people of Northern Europe that the church was forced to accept him, and he was canonized as St. Nicholas, originally a horned Santa Claus, and is still celebrated as such in Cornwall, England.

The symbolic triskelion, a figure that consists of three interlocking horns, is known as the sign of "Thule," or the "Wotanically inspired one." The horned goat is one of the oldest attributes of the war god Thor. The Teutonic god Heimdall is, also, associated with the ram. An early myth relates that the sound of his Gjallarhorn could be heard throughout the world.

TRISKELION

Horned head-dresses, characteristic of Scandinavian warriors of 2,000 B.C.E. were still worn as late as 1,000 C.E. by the Vikings, though not as commonly depicted by today's Hollywood interpretations. With the beginning of battles the sounding of a horn, it was hoped, would inspire courage and strength.

CELTIC HORNED DEITY

The horned dance is a popular relic of Aryan pagan worship, and still practiced in numerous ceremonies today. Of these dances perhaps the most recognized is the Herne the Hunter (Wotan) Dance, traditionally performed each year during Yule at Abbot's Bromley, England. This ancient shamanic dance signifies assurance of a good hunt and the fertility of the herds.

One of the essential ritual tools of today's practicing Wotanist kindreds is the drinking horn. Its function is not

restricted to conducting the ceremony alone, but is a traditional favorite of all attending, particularly for the sumbel. The sumbel, an ancient toasting ritual, is characterized by the passing of the drinking horn and the speaking of words of great meaning, the making of oaths, the singing of songs, the reciting of poetry and the voicing of boasts. For this rite the horn is an absolute necessity, as it consciously bonds us through its direct emotional association with our ancestors and indigenous Aryan gods and heroes. The horn functions as the pivot of social-earthly ritual by various means through its symbolism alone. In olden times an oath sworn between kinsmen while sharing a drinking horn was an oath that never should be broken.

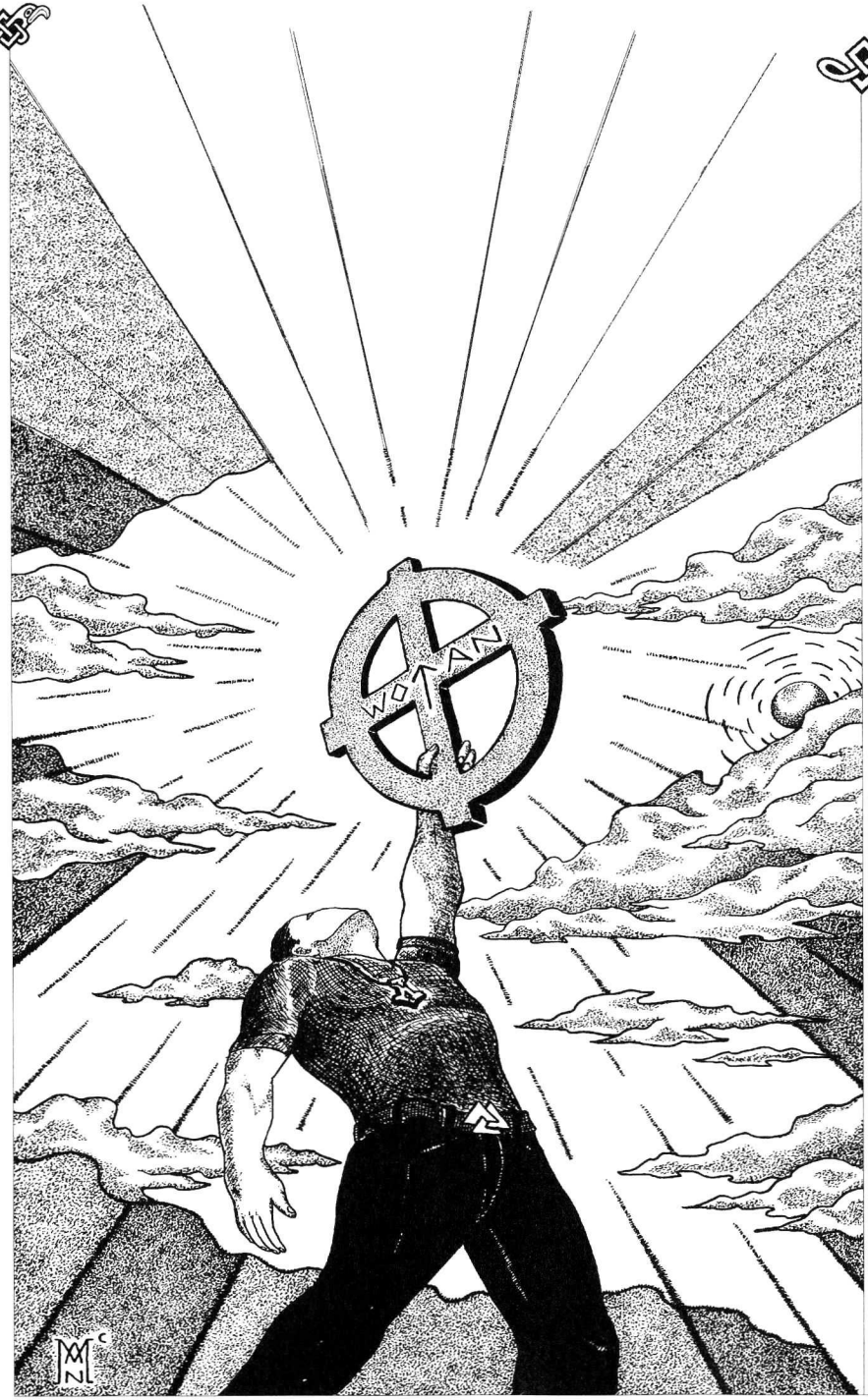
In Scandinavia the annual sacrifices to Thor, Wotan and Frey were accompanied by a banquet at which horns were drained to Wotan on behalf of the king and to Frey for a good year and well-being.

The Aryan gods bearing horns of the stag reveal to us symbolically that the horn, not unlike our physical body, ebbs and flows and will one day fall to be renewed once again. The well-known Horn of Plenty had its origins with the Northern European goddesses primarily, which signified a horn that would never deplete its beverage for the eternal feasting in the afterlife. Likewise referred to as a cauldron or cup of abundance out of which the Holy Grail mythos, also, developed.

DRINKING SCENE FROM AN ANCIENT GOTLAND STONE

Horns continue to hold a mystic fascination and relevance throughout Aryan history. Today when we toast a horn of beverage to our gods, we partake in a ceremony and tradition that is very ancient indeed. Horns, like any symbol of a race mythology, are not manufactured; they cannot be ordered, invented or permanently suppressed. They symbolize a spontaneous production of the psyche, and each bears within it, undamaged, the germ power of its source.

Today, as we observe this age-old tradition, let us raise a horn to the high gods of our folk, who have molded the very essence of our being, providing us the strength of will, creative force, wisdom and nobility to meet the challenges of life's drama here in Midgard. To our gods and those great heroes of old, present and yet to be, we offer a toast in your honor... that through our traditions your spirit may dwell eternally in the folk-soul of our race.



INIS FAIL

The Island of Wisdom

The harp that once through Tara's halls,
The soul of music shed,
Now lies as mute on Tara's walls
As if that soul were dead.

—Thomas Moore

The birth of man's ignorance concerning true history is open to dispute, but the year it became official was in 325 C.E. at the Council of Nicæa. It was there that the emperor Constantine brought together the leading powers of Church and State to create one religion that would become world dominating, with the plan to eradicate all non-Christian opposition by force, when and wherever necessary. Constantine knew that for the Church and State of Rome to hold power, this covert scheme would be absolutely essential. Thus was created and officiated the religion of Christianity that would douse the light of knowledge and plunge the world into two thousand years of darkness, ignorance and turmoil.

Christianity was not a new religion by any means. It was a virtual carbon copy of at least 16 previous leading

religions. These 16 religions in turn drew their roots from the mother religion of Eire (Ireland). All bear unmistakable similarities in structure, as they are all constructed through physical representations of the sun's cycles found in astrology.

For two millennia prior to the Counsel of Nicæa and the establishment of Christianity there were at least 16 crucified and resurrected gods:

1. Thulis of Egypt ..... 1700 B.C.E.
2. Krishna (Chrishna) of India ..... 1200 B.C.E.
3. Crite of Chaldea ..... 1200 B.C.E.
4. Atys of Phrygis ..... 1170 B.C.E.
5. Thammus of Syria ..... 1160 B.C.E.
6. Hesus (Jesus) of the Celtic Druids ... 834 B.C.E.
7. Indra of Tibet ..... 725 B.C.E.
8. Bali of Orrisa ..... 725 B.C.E.
9. Iao of Nepal ..... 622 B.C.E.
10. Buddha Sakia or Sakia Muni of India 600 B.C.E.
11. Alcestos of Euripides ..... 600 B.C.E.
12. Mithra of Persia ..... 600 B.C.E.
13. Quetzacoatl of Mexico ..... 587 B.C.E.
14. Wittoba of Teligonese ..... 522 B.C.E.
15. Prometheus of Greek mythology .... 547 B.C.E.
16. Quirinus of Rome ..... 506 B.C.E.

All religions are truly only a collection of branches of a single tree which was grown from a single seed.

God, being invisible to the five human senses and incomprehensible to the average human intellect, is symbolized by most religions in the form of physical or mythical deities. This is correct and appropriate since the all-pervading essence of God-Spirit is in them, even as thoughts.

Historically, solar and cosmic worship has been the basis for all of the world's religious systems. Physical and mythical gods or saviours bearing a multitude of names, depending upon the era and locale of the particular religion, have traditionally:

1. had their birth foretold by a star
2. come from the sky to be born as a man
3. been born of a virgin mother
4. been born in a cave, dungeon or similar setting
5. been born at the Winter Solstice
6. been born to redeem men from their iniquities
7. been visited by wise men or magi
8. received the praises of angels
9. lived hazardously in infancy and ordered put to death
10. grown up in obscurity
11. overcome temptation by the evil one
12. been crucified and descended into hel
13. risen from the dead and ascended into heaven on the Vernal Equinox

The significance of these "life stages" can be easily recognized as the sun's cycles and a general understanding of Astrology.

The Inis Fail, or the Island of Wisdom, or Sacred Isle of the Ancient Magi of Iesa, carried the high knowledge of the former mother continent of Atlantis following its destruction circa 15,000 years ago. An Aryan brotherhood of magian adepts were domiciled in Eire for many thousands of years, during which time they explored nature and all her manifold and various aspects, both from within and from without. It was there that they developed and acquired the vast and wonderful knowledge and science as demonstrated in the construction of the Great Pyramid of Iesa (now called Giza), which has been a marvel of Aryan ingenuity and considered a Wonder of the World.

Following the Council of Nicæa, not only was all former, spiritual wisdom subverted, but with it much of the knowledge of history and science as well. By order of the controlling powers, the greatest library of the world at Alexandria was set ablaze by Romans under Julius Cæsar, rebuilt and again destroyed completely, with the books used to flame the fires of the Roman baths. The Library at Alexandria was known to possess scrolls of writings dating back to Atlantian times. Such a loss to the world of knowledge is at times difficult to fathom.

Later, other irreplaceable libraries that linked us to our distant past, found among the Druids and Mayans, would be utterly destroyed. The Roman Catholic Church used the might of Spain to invade and eradicate the Mayan records in South America. It was Diego de Landa who in 1549 ordered all the ancient Mayan documents and manuscripts to be publically burned, condemning them as works of Satan.

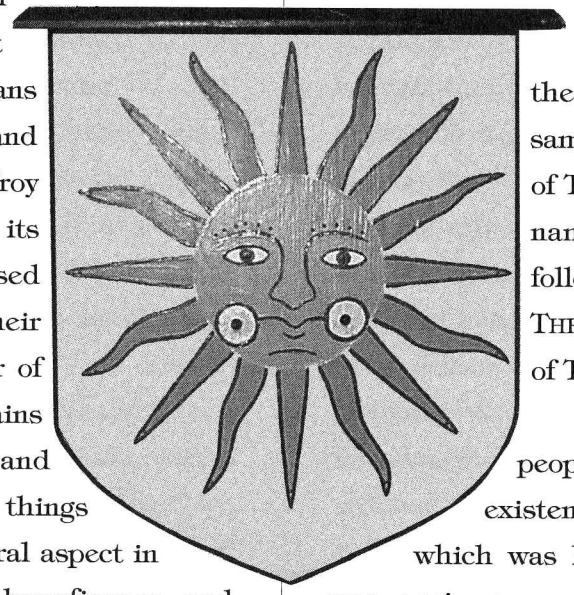
History books tell us today that civilization started with Ur and Sumer. We are expected to believe that a major, full-thriving civilization could pop up out of nowhere without the preceding ages of development which lead up to such a culture, and that we are to ignore the vast remaining relics of much far distant civilization which evidenced flying machines and technology far superior to modern times.

Aryan man never evolved from apes, nor from Cro-Magnon and Neanderthal subspecies; these are baseless fantasies of Simian-centric, pedantic academes. The Aryan man of ancient times was of a physical and mental constitution far superior to Occidentals of today. Even the later masters of Greece, such as Pythagoras and Apollonius, were of such perfected physical and mental make-up that people would often bow before them in passing, assuming that they were living gods. The Ancient Aryan Masters were known as the "Divine Sparks," and were the first to discover and explore the profound depths of man's inner nature.

When the island of Eire became the homeland of ancient Aryan wisdom and the seat of the great magi, the

civilization flourished vastly, with its people spreading across Europe and on to the four corners of the earth. In the first wave of their advance they would even leave their mark in the Far East among the Asians, through which Taoism was established (The Way, a monastic order). Another wave gave China Fo (one of the Irish names of the sun God). He still "shines on the hills of Han."

The Aryan Celtic magi established orders in India, Southeast Asia and were originators of the Mayans cultures. They founded Egypt, Sumer and Ur. The peoples of ancient Greece and Troy were of Celtic stock. Rome itself, in its origin, was a colony of Eire. The Celts based their religion around the sun. It was their belief that the sun is the visible center of light, he is the great teacher. He contains and imparts to mankind all light and knowledge. All who are wise in esoteric things recognize this to be true. As to his natural aspect in relation to the physical world, his beneficence and influence are everywhere manifested. It was evident to the Celts that all earthly life depends exclusively upon the sun.



The land of Ur in Chaldea is an idiomatic Celtic word; it means the sun, fire and the East. One of the Irish names of the sun is Somh, Somhra, Summer. It is from this Celtic root word that we get our "Anglo-Saxon" word summer. It is from the mother continent of the island of Eire, Atlantis, that the Celts inherited their sun worship. "At" means illustrious, "lan" means land or church and "tis" means wisdom. It is a camouflaged name for that former sacred continent and great magian priesthood. The word Atlantis signifies "the illustrious land of wisdom."

There are those today who still scoff at the very idea that the continent of Atlantis had ever existed, or claim that it was a fantasy in the mind of Plato. These are, no doubt, the same nay-sayers who believed that the city of Troy, likewise, did not exist, until a man named Heinrich Schliemann in 1873, following a lead from Homer's epic tome THE ILIAD, did indeed discover the lost city of Troy.

Even as far back as ancient Greece people were already starting to doubt the existence of the Minoan Crete civilization, which was later discovered. Heinrich Schliemann was again successful in unearthing the long-forgotten civilization of Mycenæ, Greece. Herr Schliemann, while in St. Petersburg, personally examined two Egyptian papyri in the Hermitage Museum. One of these contained the following: "Pharaoh sent out an expedition to the west in search of traces of the land of Atlantis, whence 3,350 years before the ancestors of the Egyptians arrived, carrying with

themselves all of the wisdom of their native land."

It was not until the 20th century that definitive physical evidence would surface on the actual existence and whereabouts of Atlantis. At first pilots of both scheduled and chartered flights began to remark on pyramidal formations, steep terraces and walls on the ocean floor between the Bahamas and Florida. A Pan-American pilot has described seeing an archway in a submerged wall about 60' from the surface. The celebrated seer of the 20th century, Edgar Cayce, predicted that ruins of Atlantis would be found in the Florida Keys. Not many years later local fisherman sighted such ruins and marble streetways submerged precisely where Cayce had predicted. With the advent of NASA satellites, which now can easily view the ocean floor, overwhelming evidence of submerged civilizations has come to light over a good portion of the Atlantic and its coastlines, from Ireland to Spain to North Africa and along the southeastern coast of America. Similar finds have been discovered around the Pacific rim as well, lending credence to the lost continent of Lemura.

Eire was the true home of the "Phoenicians." This word is a secret name for the insular race of mariners and traders who carried on commerce with the whole world, including so-called undiscovered America, no less than 2,000 years before Columbus. The original spelling before the Grecian name "Phoenician," was "Finician." The word fion, or finn, is a Celtic name of the sun, and the Finicians were avid sun-worshippers of Iesa, the Celtic sun god. The priesthood of Iesa would later be known by various names, such as Picts, a name which could, also, mean a Druid priest or magician. The word "Pict" means a musician, and is a camouflaged word for the adept who understands sacred magic, or the occult spiritual forces locked up within the human body... The body is called the "lyre of Apollo," and he who understands that instrument is, therefore, a Pict, or "musician," because of certain nerve centers or ganglia through which the spiritual force energizes. This is why the harp is an insignia of the ancient Celts and directly alludes to Eire's distinction and pre-eminence as the homeland of the Magian Priesthood. No other country or people have such a symbol, and for a good and sufficient reason.

Not only was Rome first a Celtic colony, but its beginnings into the pages of history start with the tale of the twin brothers Romulus and Remus. Romulus is said to have founded Rome and from him Rome is said to take its name. Romulus and Remus are but two formulated or concocted names for the sun. Romulus read backwards is sul-u-mor (solos mor), the great light, the sun; Remus read backwards is sum-er (summer) as it was meant to be. Summer is a mythic ideal name of and a true aspect of the sun.

As Rome grew into an empire its lust for control and

power became insatiable. Rome's switch to Christianity only intensified its evil nature and designs. In fact, the Christian religion would be better named "emperorism," "Romanism" or "popism." The island of Eire and Celtic paganism would be in for the struggle of its life. The pagan Celts of Eire would never surrender or compromise, hence, the war to the bitter finish. No nation in the world's history has reached greater heights, both spiritually and intellectually, nor has suffered greater injustice at the hands of priestly impostors or political oppressors than the Celts. It was only after she was sacked and destroyed and her sacred altars laid in ruins by the English invaders at the instigation of Rome that the English priests gave her the name "Ireland" (from "Ir," the end or finish). So, when they finished their foul work of destruction, the English priests of Rome called her Ireland.

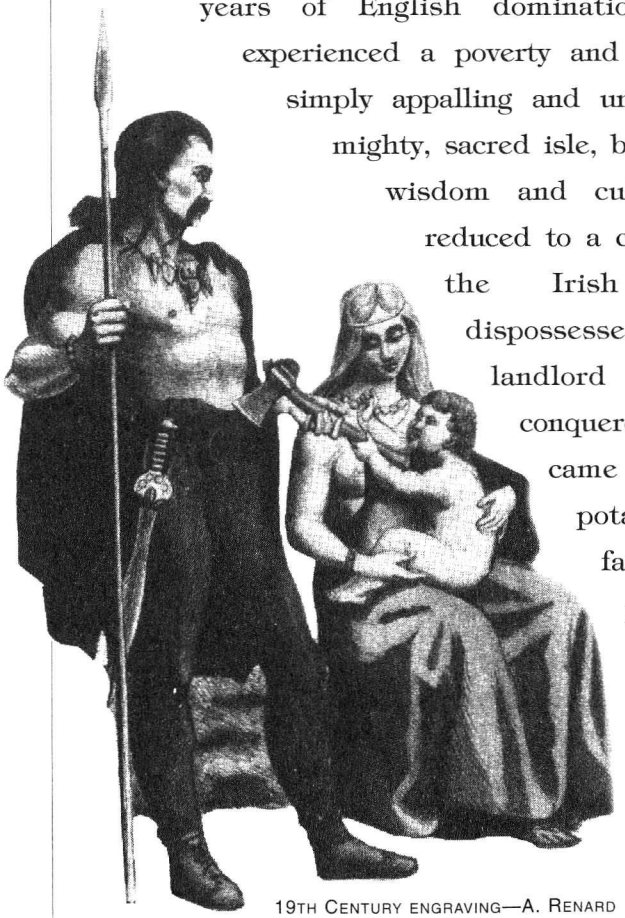
St. Patrick, the little darling of today's uninformed Irish, may well be a deceitful fraud of the Roman Catholic Church, formulated by the English priests under the leadership of William, Bishop of Malmsbury. The Encyclopedia Brittanica (9th ed. pg. 248) finds it difficult to give credence to such a sketchy figure and states, "Our knowledge of the Irish apostle is, however, so contradictory and unsatisfactory that no reliance can be placed on any dates connected with him."

St. Patrick, as the fable goes, drove the snakes out of Ireland. The Roman Catholic Church covertly understood that *snakes* was a word used to describe the non-Christian Celts. The St. Augustine faction of Christianity was no less severe than that of Constantine. Charity gained a new definition. It became an act of divine kindness to destroy one's adversary if one could not convert him. The eventual decline of the old religions and their final corruption was due to the motion of the world from a state of fertility to one of sterility.

Christianity, in time, gained a popular appeal, because it in no way required greatness of intellect or intelligence. It was a religion of the masses, and by weight of number it achieved control of the political machinery of its time. Against such pressure of the controlling Vatican and the illiterate mob, it was all that the now rebel, non-Christian religions could do to survive. The Inquisition did not make life easy for the free-thinking pagans anywhere in Europe. Ireland, being separated from the mainland, as with Iceland, would become the last holdouts where the old religions could still flourish. During the 8th century the genocide on non-Christians continued under the reign Charlemagne who wielded such a legacy of blood on his fellow man that he was given the title "Saxon-Slayer."

The carnage of the Roman Catholic Church was incessant throughout the Middle Ages. When the Empire of Rome had expended itself, that power was transferred to England. The Inquisition was only part of the overall terror. There were any number of bloody potentates, such as

Catherine de Medici, Cardinal Richelieu and, of course, there was Oliver Cromwell, perhaps one of the most hated names in Irish history. After Cromwell's bloody conquest, only some half-million Irish survived on the island. Cromwell, without equal, was the most ruthlessly evil fiend of the many butchers Eire had ever experienced in all the centuries encroached. In the 1840's, after nearly 700 years of English domination, Ireland had experienced a poverty and misery that was simply appalling and unparalleled. This mighty, sacred isle, birthplace of Aryan wisdom and culture, had been reduced to a conquered country, the Irish peasant, a dispossessed man, his landlord and alien conqueror, then in 1845 came the famine. The potato crops had failed and the people of Ireland had reached a state of misery beyond all comprehension. A book entitled THE GREAT HUNGER by Cecil Woodham-Smith accurately describes this near destruction of the Irish nation and its people in vivid and shocking detail.



19TH CENTURY ENGRAVING—A. RENARD

The outbreak of World War I saw thousands of Irish soldiers recruited into the British army to fight and die for a land that was not their own. Ireland has been a nation of constant blood turmoil since that very first time when the semitic, imposter religion entered upon its shores. The new millennium has ushered in a Celtic revival of music, art and spiritualism. Paganism is reported to be the fastest growing religion in the world. Perhaps the Gods will smile favorably again on the Land of Eire that once held them so dear. Perhaps Aryan man, now faced with extinction as a species, will grasp the error of his ways in following alien creeds and with pitting kinsman against kinsman. As long as the blood of our ancestors is in our veins, nothing in this world is impossible...Nothing!

O Eire, to what depths hast thy bright flame
fallen through the baseness and rapacity of those
who envied thy glory and coveted thy possessions!
They extinguished thy light
without themselves possessing it.

IRMINSUL

The Cosmic Axis

The burning one is Eros in his form as a flame.
It shines and it devours. The growing one is the tree of life;
it grows green, and it accumulates living matter while it grows.
Eros flames up and then dies away;
the tree of life, however, grows slowly
and reaches stately stature throughout countless ages.

—The Gnostic Jung, The Fourth Sermon

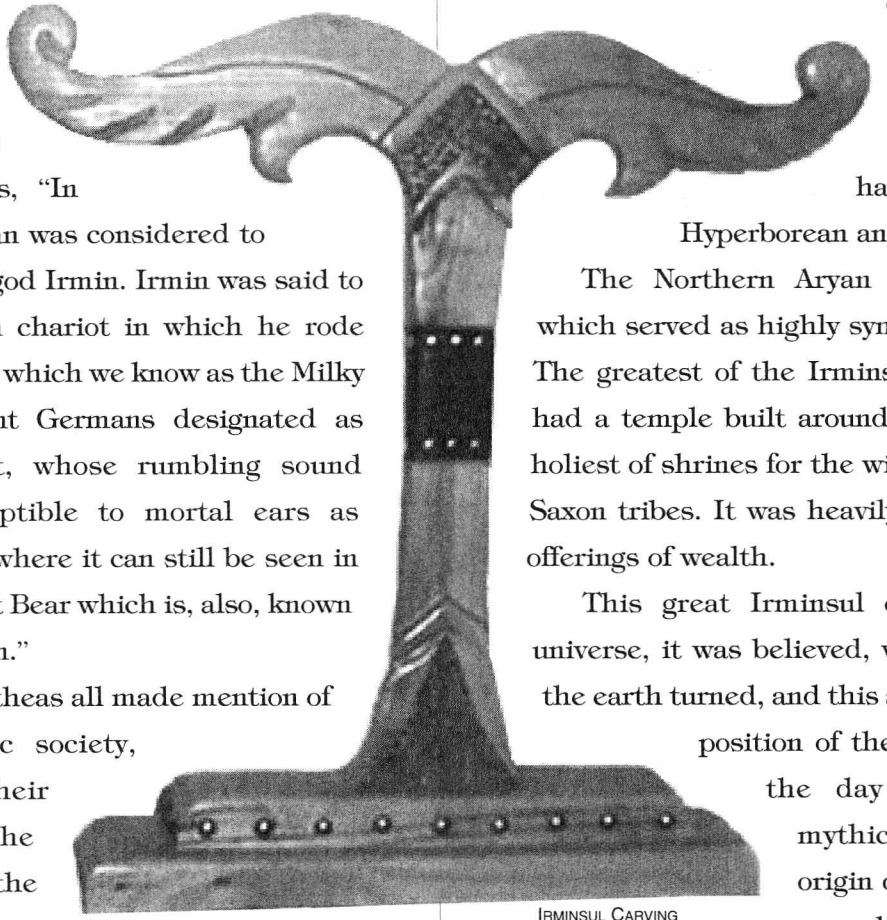
The eponymic hero, to whom the Saxons sacrificed after their victory over the Thuringians, was the ancient patriarchal god known as Hirmin, Irmin or Irminus. The Teutonic Irim god held the chief seat of worship among the Saxon tribes. Great wooden pillars were raised in his honor. These pillars over time became stylized into the symbolic form that we know today as the Irminsul.

Irminsul is the name given to the column of the universe, upholding all things (cosmic axis); it is thought that Irmin was another name for the sky god Tyr among the Saxons. The rune associated with Tyr, the "Tiwaz" (↑) is

an upward pointing arrow signifying the North Star or the guiding star, the top of the world axis, Irminsul, the straight line that keeps the cosmic forces in polarized order.

The Roman historian Tacitus states that the name of Mars was Hermin. Further, he writes, "In some parts of Germany Wotan was considered to be identical with the Saxon god Irmin. Irmin was said to possess a ponderous brazen chariot in which he rode across the sky along the path which we know as the Milky Way, but which the ancient Germans designated as Irmin's Way. This chariot, whose rumbling sound occasionally became perceptible to mortal ears as thunder, never left the sky, where it can still be seen in the constellation of the Great Bear which is, also, known in the North as Wotan's Wain."

Tacitus, Pliny and Pytheas all made mention of a tripartition of Germanic society, which according to their documents consisted of the three tribes: the Ingaevons, the Irminions and the Istaevons. According to Tacitus, the Earth-born god "Tuisco" (Tyr, Zio, the generator) had a son "Mannus," who generated three sons, namely "Ingvo," "Irmin" and "Istvo."



IRMINSUL CARVING

The tribal name "Irminons" means: 1) the ones who came forth out of the ancestral origins of the solar man 2) the wandering governors, solar judges, semanes, and 3) conclusion of opinion by a turn of fate. "Irmionen" means children of the sun. Much of all this may well have ties with our long distant Hyperborean ancestors.

The Northern Aryan pagans erected Irminsuls which served as highly symbolic and spiritual shrines. The greatest of the Irminsul pillars in Obermarsberg had a temple built around it and was considered the holiest of shrines for the widely scattered and nomadic Saxon tribes. It was heavily laden with rich sacrificial offerings of wealth.

This great Irminsul column that supports the universe, it was believed, was the pivot around which the earth turned, and this accounted for changes in the position of the stars at different times of the day and night. There were mythical stories to explain the origin of this—it had been built by a prodigiously clever smith and it had to be kept in a good state of repair otherwise the universe might collapse and the firmament fall and crush the surface of the earth. The pole-star was presumed to be

the top of the sacred column; the sky revolved around this star. It is generally assumed that the great holy Irminsul was constructed out of ash wood.

Around 12,500 B.C.E. the Irminist religion of Krist was proclaimed to be emerging as the universal faith of the Teutons. A climax occurred in the continuous wars between the Irminists and the Wotanists, the latter eventually .overwhelmed the Irminists around 9,600 B.C.E.

The Christian intruder Charlemagne had the Irminsul destroyed during the war against the Saxons at Eresburg in 772 C.E., when he earned the deepest and unfailing hatred and opposition from all Aryan pagans.

Wotan and Frigga named one of their sons Hermod (Irmin). Hermod welcomed the heroes to Valhalla and otherwise acted as the equivalent of the Greek god Hermes. His most spectacular errand was to descend to Hel in an effort to recover the god Balder.

One will notice strong similarities between the Irminsul and the Yggdrasill (world tree), both of which are deeply rooted in antiquity. Upon deeper research various links between these pagan ideas will be revealed.

Not unlike man whose existence bridges the macrocosm and the microcosm, so does Midgard (earth) bridge the upper and lower realms as displayed on the Yggdrasill tree. As the Yggdrasill roots and branches each extend in three directions, so do three great paths diverge from the Irminsul pillar.

THE TREE OF LIFE

O King of the tree of life,
The blossoms of the branches are your people,
The singing birds are your angels,
The whispering breeze is your spirit,

O King of the tree of life,
May the blossom bring forth its sweetest fruit,
May the birds sing out the highest praise,
May your spirit cover all with his gentle breath.

—From CELTIC FIRE

BERSERKER CARVING

MARTIAL ARTS

OF THE ANCIENT ARYANS

There is no greater Glory for a Man
than what he achieves by hand and foot.

—THE ODYSSEY, HOMER

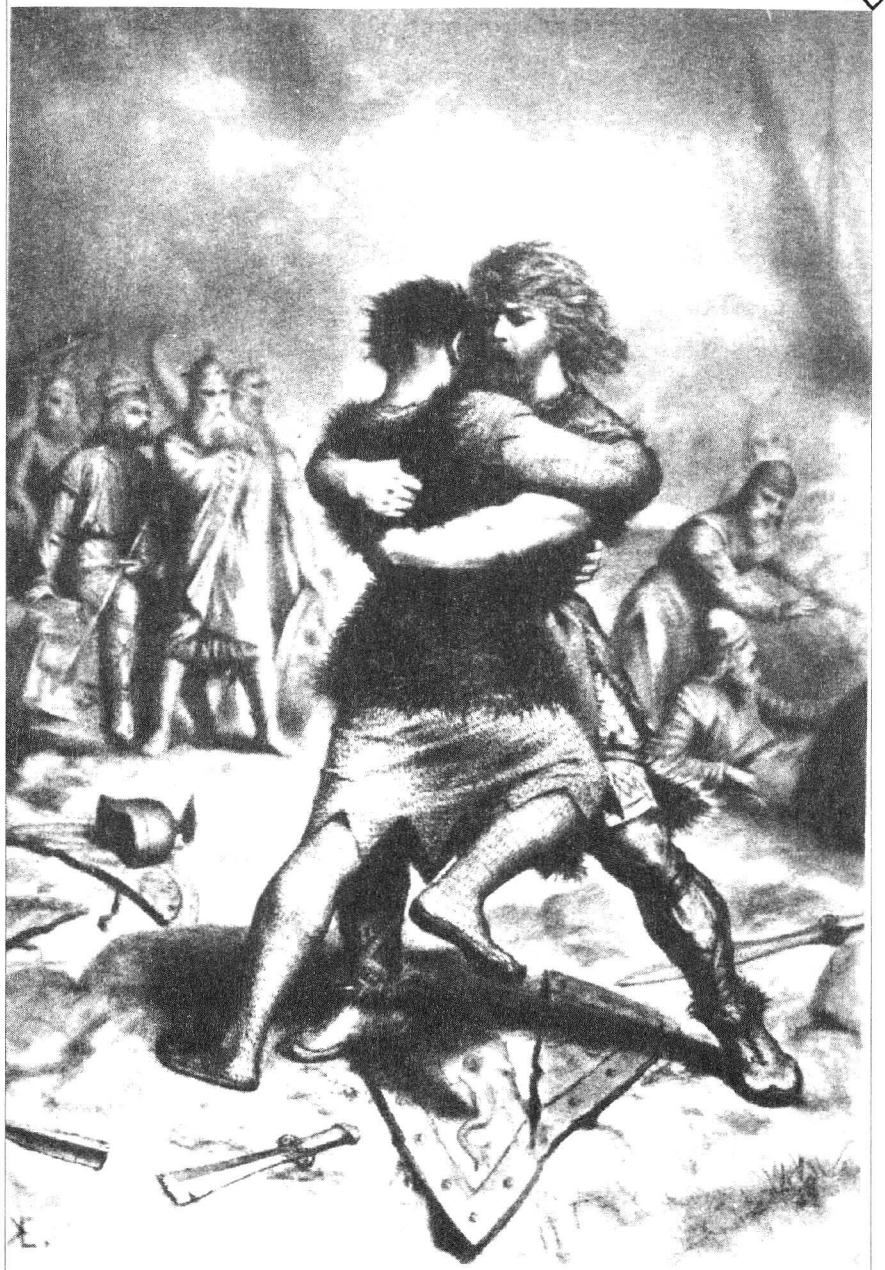
By today's media perception the martial arts have gained popular acclaim through the Oriental cultures almost exclusively. Many would find it surprising to know that the practice and development of martial arts extend as far back into Aryan history as the earliest origins to be found in the East. As long as man has existed, fighting styles have been evolving.

The first notable development began to show its evolution in the Neolithic age about 4,000 years ago. It was in these early times that another major, southerly migration was taking place among the Northern European tribes. The Aryan Phrygians went to Troy and Asia minor; their close relatives, the Nordic Hellenes, went to Greece; other Aryans went to Italy, the Celts to France and Spain. To all these lands they brought the Indo-European languages (for Latin and Greek are Indo-European tongues), creative arts and science, establishing themselves as a ruling class.

Along with these many proficiencies they possessed a highly developed spiritual pagan belief system, paralleled by an equally essential method of combative skills. Through the early stages the fighting arts consisted primarily of a varied mixture of wrestling and grappling with the most basic of weapon use.

By the time of the ancient Olympic games held in Greece in 776 B.C.E., the art of boxing had already developed significantly. Greek boxing was the forerunner of one of the most popular Aryan martial art styles known as "Pankration" (meaning game of all powers), primarily a form of wrestling, boxing and kicking. This combative style soon spread throughout India and China, involving an exchange of fighting expertise that would later benefit both systems.

Pankration, in the first 200 years of public competition, provided almost no protective equipment, only soft-hand thongs made of oxhide. Open-hand blocks were used, and eye-gouging and head butts permitted. By the 5th century B.C.E. new developments were introduced. Combatants then used protective leather head coverings; eye gouging and head butts were prohibited and block-



punch-kick combinations became a favored and accepted fighting technique. In addition, the art of boxing itself was entered into the Olympic games in 688 B.C.E.

Pankration was always a favorite event among the ancient Aryan Greeks, especially the spectators; for them it was the supreme test of strength and skill in combination. Into the 4th century B.C.E. sharp-hand thongs known as "Sphaira" were introduced into the games. Grappling and joint-locking developed. Weighted gloves were used sometimes, along with metal studded leather helmets. Leg-sweeps and low-kick were common. The use of metal spikes on gloves was finally prohibited. With the Roman Empire at its peak, the greater demands of the spectators challenged the imaginations of the combatants. By 311 C.E. spiked weighted gloves were again customary. Metal helmets and spikes on boots were, also, common. It was recorded that back-spin-kicks were often used and wrestling techniques had reached their zenith.

At the "palaestra," or wrestling school, there was a separate training room for the Pankration, called the Korykeion. Inside were punching and kicking balls, called "Korykos," suspended from the ceiling. The kickball hung about two feet from the ground. After becoming adept at punching and kicking exercises a student progressed to sparring.

It is interesting to note that in these high times of Aryan fighting arts a dramatic form of war-dancing

developed, known then as the "Pyrrhic War Dance." It was a means of stylistic fighting display or solo training, performed armed or unarmed. The dance of war was a significant part of young Greek warrior training and intrinsic to the romance and passion of combat. It was customary practice for both Greek and later Roman combatants to be versed in charioteering, archery, fencing and pyrrhic dance.

All of martial arts, both West and East, recognize wrestling as the root source from which all other forms evolved. To the Aryan Greeks, wrestling became a metaphor for the struggle of good over evil.

Graceful, skillfully timed movements performed by a well-conditioned athlete were considered a living work of art. The favored form of wrestling to develop through the Olympic games in 708 B.C.E. was known as "Kulisis"; this form consisted of upright grappling. The object was to cause any part of the opponent's body (besides the soles of the feet) to touch the ground.

Another form was to develop known as "Horthay Palay." Horthay Palay was never accepted as a legitimate Olympic event, because the Greeks believed it to be too crude and lacking in grace and beauty. It was a down-and-dirty ground fighting, performed in pits of soft earth. The wrestlers would compete until one was unable to continue due to exhaustion, injury or death.

Over the centuries Pankration produced a wide variety of Aryan warrior heroes, the likes of which myths are made. Polydamas of Scotussa in Thessaly had won only once at Olympia in the Pankration in 408 B.C.E., but his fame out-stripped that of many men with far more victories. Perhaps his impressive size added to his notoriety, as he was the tallest man on record. Invited by the King of Persia to give an exhibition of his skill at Susa, Polydamas repaid the kindness of his host rather oddly by killing, in unarmed combat, three of the royal body guards, the "Immortals." Also, it was widely acclaimed that he killed a lion with his bare hands.

The manner of death of Polydamas was as famous as that of Milo. One hot summer's day he went into a cave with some friends to seek shade. The ceiling of the cave started to collapse and the old Pankratist held it up long enough for his companions to escape and then was crushed to death.

The great historical Hercules gained his fame, not only as a man of extraordinary strength, but, also, with his prowess as a wrestler. It was told that Hercules had on one occasion grappled the nefarious King Ergerius, defeating him and thus ending the monarch's tyrannical reign.

The Aryan martial arts continued to perfect and develop in the Olympic games, unchallenged for over a thousand years. It was at the end of the 4th century C.E. that a Christian Roman emperor abolished these great athletic festivals on grounds that they were pagan. The

Olympic Games competition was not to re-establish officially until 1896, giving birth to the modern Olympics.

Life is harsh.
It leaves only one choice,
that between victory and defeat,
not between war and peace.

—OSWALD SPENGLER

In Northern Europe the martial arts thrived equally among the Aryan Teutonic and Celtic tribes. These fighting arts of body and mind were known commonly as "Idróttir," as described in the Norse sagas. The education of the northern Aryan tribes was thoroughly Spartan in its character. In those days of incessant warfare, physical training was considered of the highest importance. Old and young continually practiced games of strength and dexterity; they knew that only by constant combative exercise could they become or remain effective warriors. Through the competitive games the Northern Europeans always prepared for battle, and this was the key to the character of the old Vikings. Like the Aryan Greeks of the South, wrestling and grappling was a very popular pastime, building suppleness, strength and firmness; it was a great favorite at the yearly Althings and various festivals. Grappling was a more difficult form of wrestling; sometimes attackers were fastened together by a belt at the waist. These combats for the championship sometimes ended fatally.

Through Idróttir, kalima and other Aryan martial arts of these times, the already formidable Celts and Teutons were a force to be reckoned with in battle. It was not uncommon for youth to be fully developed warriors at age 15. There seems to have been no mention of prizes given to champions at the games. All that was desired was the fame, which fell to the victor, and every great Aryan warrior always excelled in the use of weapons and athletic exercises.

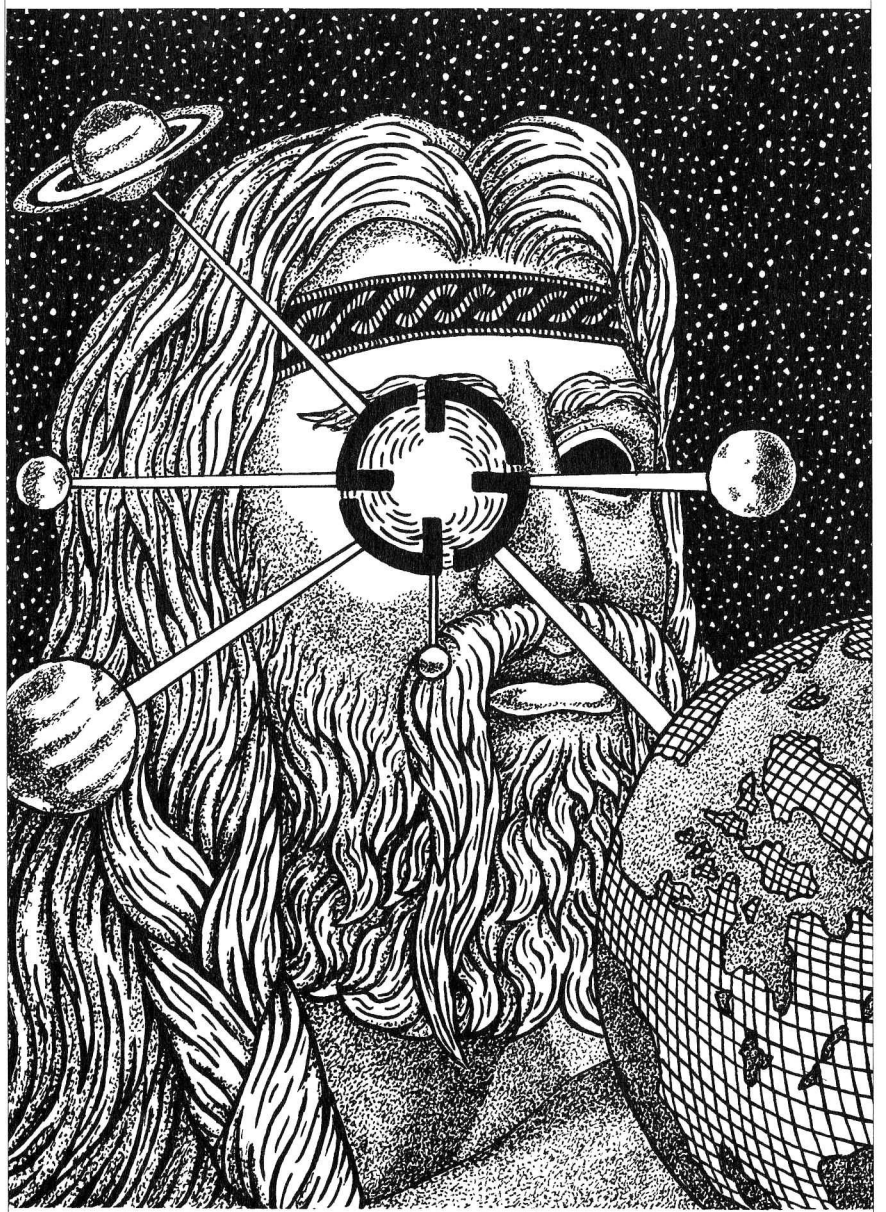
The martial arts are an ever-evolving, vital expression of creative fighting ability, a tradition which skillfully refines the will to self-preservation and perpetuation. The more we can augment the physical and mental constituents of our individual and collective being, the better will we be able to fully understand our essence as Aryans, and thereby enrich our spiritual life. And the more we improve ourselves individually and holistically, the more will we empower our Aryan folk collectively.

Eternal battle is the main condition
upon which man holds his life tenure.
When the brand is shattered in his hand,
that is death or slavery.
When his enemies are beneath his heel,
that is life, honor, success.

—RAGNAR REDBEARD

MATRIX OF DESTINY

MATTER—FORCE—MIND



It has been a long-held belief that all activity, all motion, all energy is basically the activity, motion and energy of consciousness. "Matter" and "force" and "mind," perceived as three aspects of one reality, teach us to understand that man is essentially a synthesis of all cosmic activities. As witnessed in our universe, there is always a continuous utterance of the miraculous in man's life drama. Aryan Mystery teachings propose that the forces of cosmos and chaos are expressed through the folk-god archtypes represented in the race mythos.

The ancient Greeks believed that, not only "the soul's quality exists before any bodily life; it has exactly what it chose to have, but the body has been organized and determined by the image of the soul which is in it."

Plato's view on the subject was that "No guardian spirit will cast lots for you, but you shall choose your own destiny. Let him to whom the first lot falls choose first a life to which he will be bound of necessity."

As much as we do understand about the concept of destiny, we must realize our limitations of control and such areas that are beyond our power, we leave to the Mysteries and the work of the Norns (the three Aryan Goddesses of Fate).

Most people go through life directed by the law of causality, the describable, which is the badge of our whole wakening and reasoning existence. Both destiny and causality are related, as is time and space, though in life they may appear to be quite opposite. For instance, it may be one's destiny to follow the law of causality to rear a family, to farm the land, to perform and fulfill those countless necessities that sustain a civilization, as workmen, craftsmen, professionals and the like.

It is often the heroic individual, whose life demands a more profound singular purpose, a higher destiny, who is driven by an inner certainty that is not describable. To have an insight into the future is not always necessary. One may have the ability to divine the future and penetrate many of its secrets, but very few can reckon it. The man of destiny does not endlessly equivocate the world around him, he simply acts.

The idea of destiny demands life experience and not scientific experience, the power of seeing and not that of calculating, depth and not intellect. Man eternally struggles against the littleness that is himself seeking to increase thereby the virtue of his own destiny. By such effort he frequently is able to maintain a higher footing than would be his natural right, for serious effort does not go unrewarded. Life is a battle, and to fight that battle heroically and well is the great purpose of every man's existence who is worthy and fit to live at all.

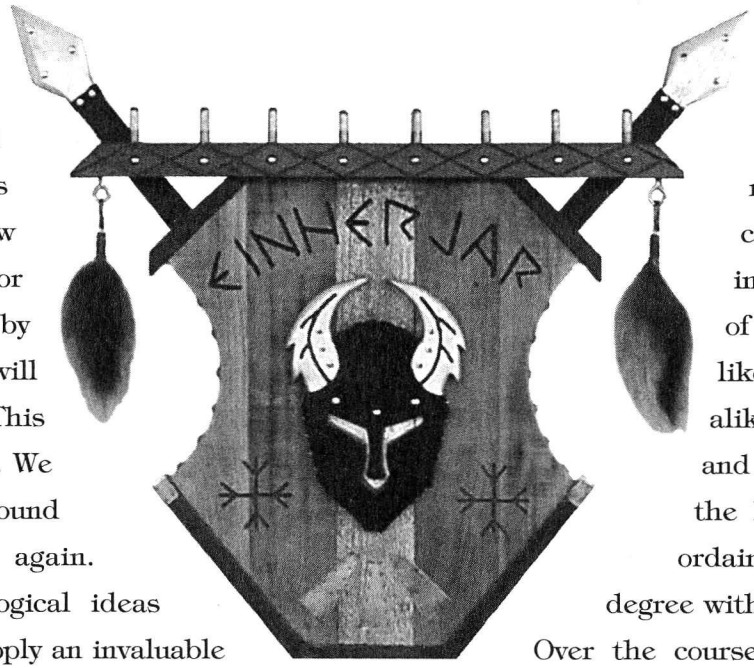
Man vainly thinks himself independent of the infinite, manifold, traditional and cosmic laws that surround and govern him. He will always remain a slave of these forces unless he takes action to become their master.

While contained in the physical body, our eternal astral soul is in a state of imprisonment. Short of death, we cannot escape all the laws which determine our physical existence. The rhythmic sequence of many lives gives each of us the opportunity to fulfill our destiny at any given point of spiritual clarity. Our biological form does not make spirits, spirits pre-exist the body. It is the immortal element in us that is the source of our greatest inspiration and strength, for it carries within itself the wisdom and knowledge of all our past, the indestructible record of our suffering and aspirations, our hopes and our dreams. It is the recorder of all things thought and done from which flow the effects of causes set in motion today, yesterday and in lives gone by.

In this life man is born twice, once from the astral dimension into the physical, and again from the physical dimension back to the astral. The man of destiny uses his biological time effectively, which includes a vertical plane

of approach in contrast to the common horizontal plane of the time-sequence. It is what we are rather than what we ask for which determines our success.

The human brain is our greatest tool, and greater still is our freedom to program and develop it as we choose. Mind in itself is not located anywhere, for it cannot be contained by space or limited by time. Yet, manifestation implies limitation, and it is within the bounds of organized forms that mind achieves definition and expression. We know that all must face death sooner or later. What we do not know is by what certainty this transition will deliver us into the next world. This we leave to the matrix of destiny. We are like water spilled on the ground which cannot be gathered up again. Religions, mystical and mythological ideas about man's role in the world supply an invaluable insight into the hopes and uncertainties of the human condition.



Not unlike man's individual destiny, the races of man also have destinies. The race and its nationhood are a developing organism like that of the body of man. The soul of a race is contained within its culture. The culture of a race projects the totality of its achievements, ethnic identity and expression, the sum of its people's past persisting into the present and into the future. The destiny of a race becomes its own reason for being, developing and advancing, united by the indestructible bonds of blood, heritage and common ancestry. A united race is a healthy race and free to actualize its own liberty. Real liberty is exclusively the freedom to create. By working for our own race-nation, we are acting conformably with our natural instinct and with the requirements of our innermost self. Race-nations, like human beings, are not by nature alike, each having specific qualities and limitations. In the hierarchies of the human species, as nature has ordained, each race produces to the degree within the proportion of its capacity. Over the course of many centuries, as a race develops, the magnitude of its achievements accurately reflects its creative intelligence and spiritual evolution.

The progress of a healthy race-society is due to the fact that individuals vary from the human average in all sorts of directions, and that their originality is often so attractive or useful that they are recognized by their tribe

as leaders or setters of new ideals. When this system of selection becomes the social function it is known as a "meritocracy system." A meritocracy is a social, political and economic structure which functions on a pyramid principle based upon merit. It is a system by which each individual would be free to attain the highest level of his natural ability and talents, unhindered by caste, class, age or political and religious persuasion. This is perhaps the most just and healthy idealistic commonwealth attainable by any race-nation.

Human life is such that it must be dedicated to something, must express nobility through individual and collective commitment toward positive and progressive ends. But in today's chaotic times, man, family and whole societies find themselves lost and wandering aimlessly, lacking the necessary integrity and concern for the vital and essential racial values. The culture-deprived, nationless mass-man, finding that he no longer shares a common social destiny with his people, experiences a deep void within himself, lacking in form and contentment that cannot be filled by materialism, politics, technology, consumerism nor alien religions. Life is always lost at finding itself alone. At such a precipice man returns again to the ancient three-fold question, "Life is the beginning of what? Love is the fulfillment of what? Death is the end of what?" There can be no wholesome, lasting civilization without a program of spiritual and creative freedom. We must have incentive and hope for a future, motivated by a single, folkish and unifying purpose.

Nature decrees survival of the species, and those who deny their natural instincts of this universal law will become extinct. If you who are reading these words have never before considered that you have a destiny, then perhaps now is a good time to start breaking the psychological chains of life's unconscious treadmill and begin this very moment to chart your own matrix of destiny. Do this for yourself, for your family, gods, race and ancestors; they are the rock of your existence and your purpose for being. Live these fourteen words:

We must secure the existence of our people
and a future for White children.

Only a storm of glowing passion can turn the destinies of nations, but this passion can only be aroused by the man who carries it within him.

He who lets the world, or his portion of it,
choose his plan of life for him,
has no need of any other faculty
than the ape-like one of imitation.

—JOHN STUART MILL

MEAD OF POETRY

It is said that there are three kinds of men who write poetry. The first is inspired to strive after an enduring fame. The second scribbles verses as a means of livelihood. The third, indifferent to distinction or fortune, is compelled from within himself to express the beauty and nobility of his own consciousness. Only such a one is a poet. The others are false to themselves and to their art.

Indeed the great poets who span the course of history in the Western world stretch out like one continuous chain through an unfathomable past. Some poetic giants reaching almost godlike status, such as Homer, Dante and Shakespeare, to name a few. They not only pen superior verse, but create whole worlds from within themselves, capturing the total spirit of the times, and that timeless spirit as well.

The combination of the functions of poet and magician is characteristic of early Aryan civilizations. Celtic bards were particularly renowned for their powers; poetic thinking has always seemed to bridge man's approach to the metaphysical world. The early Celtic poets, in fact, were not always clearly separable from Druids and Shamans of which poetry was a spiritual essential. It was

further believed that poets possessed a power over animals and the forces of Nature. The gifted poet, with his driving inspiration to truth, can often reach levels of reality far deeper and significant that the surface world of appearances can reveal. Most importantly, the great poet and bard alike have a profound influence on the past, present and future of the race, its physical strength and spiritual development. There was a time when the early Aryan tribes venerated poets only second to their leaders. Such poets were considered the living memory of his people who would perpetuate their history in God-given song and verse.

The Greek poet Pindar, 518-438 B.C.E., fully understood the Aryan religious temperament from the inside and states the position:

Single is the race, single
of men and of gods;
From a single mother we both draw breath,
But a difference of power in everything
Keeps us apart;
For the one is nothing, but the brazen sky
Stays a fixt habitation forever.
Yet we can in greatness of mind
Or of body be like the immortals,
Though we know not to what goal
By day or in the nights
Fate has written that we shall run.

The Greeks did not confine poetry to ceremonial occasions or esoteric mysteries; it was part of common life, honored and enjoyed by a large number of people. It was needed for hymns and supplications to the Gods, and enjoyed the respect due to anything connected with them. It was a repository of folkish stories and heroic legends for a people deeply interested in the superb achievements of their ancestors. The word "poetics" itself, it should be noted, means literally a process of making things.

To the Greek mind, poetry embodied something so unusual and so important that they could not but relate it to a superior order of life. Plato tended to think that all poets were in some sense divinely possessed. Plato, in describing the antiquity of poetry among the White Egyptians declared that, "songs and poetry had existed in Egypt for at least 10,000 years and that these were of such an exalted and inspiring nature that only Gods or God-like men could have composed them."

The more important myths and best illustrative poems should provide, not only nutrient for thought, but material for memory and ethnic cohesiveness. In the chaotic decline of today's society, poetry has gravely suffered a loss of its nobility and high standards, as with most all of the fine arts. As exampled explicitly in the past, the great art comes from great nations. The United States, for example, has long since ceased as an intrinsically bound people of Aryan nationhood. According to Webster's Dictionary c. 1976, the definition of a nation is thus: "A stable, historically developed community of people with a territory, economic life, distinctive culture, and language in common."

As we witness the money-driven, commercial wasteland that once-wholesome, White America has become, it is little wonder that the poetic quest for truth, beauty and spirituality of the indigenous art and its people have all but vanished. Our youth today attend institutions that highly impede learning ability and educational substance. In the push for hasty academic achievement they bolt their meals, masticate little, swallow everything, digest nothing—and having agonized, ultimately forget almost everything. If positive change is ever to be realized for Aryan man, the first step forward is to comprehend the culture-bearing and culture-producing life essentials that made the old time and our great race splendid.

The artist needs an audience to write up to, to paint up to and to compose to—an aristocracy of his own people, these are the sine qua non of great art. Wherever they are absent, great art is absent.

The origins of poetry in Wotanism are centered primarily on the symbolic figure of Kvasir. At the time when the two high realms of the Gods, the Æsir and the Vanir, unified their forces, an official pact was made between these contending parties. This was ratified and confirmed by each of the Gods through spitting into a jar to insure that this pact would not be forgotten. Wotan formed out of this spittle a being to whom was given the name Kvasir. This deity came into being fully grown, devoid of childhood, but filled with the knowledge of both the Aesir and the Vanir. The endowment of this knowledge was of such a high degree that no one could ask him a question that he was unable to answer.

In Asgard Kvasir was greatly loved by all of the Gods for his goodness. In Midgard (Earth) he was adored by all men for bringing peace among them, teaching them virtue and instructing them in the fine arts and crafts which made their lives better and happier. Kvasir traversed the whole earth, helping all his Aryan kinsmen who needed him. He would at length become treacherously murdered by evil personified in the megalomanical, race-

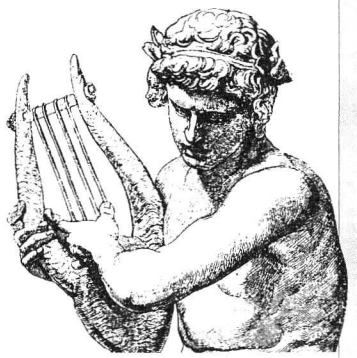
alien trolls, Fjalar and Galar. They afterwards drained his blood and mixed it with honey, composing a liqueur of such excellence, that whoever drinks of it acquires the gift of knowledge and poetry.

Wotan would later avenge these exponents of evil and secure the divine mead of poetry to its rightful place in Asgard. While in so doing, some of the divine beverage leaked out and fell to its share of poets below in Midgard. However, the mead of Kvasir was kept for the Gods and for those men who have sufficient wit to make right use of it. Hence, poetry was since known to be called Wotan's Booty, Wotan's Gift, Nectar of the Gods, etc.

The long-celebrated poem THE HAVAMAL—WORDS OF THE HIGH ONE (Wotan) provides pagan wit, wisdom and spiritual guidance to Wotanists today as it did for the Vikings over a thousand years ago. The Vikings, as with all the preceding ancient Aryan tribes before them, were a people of marked wisdom, courage and creative artistic talents, of which they have left abundant evidence for future generations.

No man is born into the world
whose work is not born with him;
there is always work, and tools to work
withal for those who will.

—JAMES RUSSELL LOWELL



MERITOCRACY

STRIVING FOR FREEDOM

In its race towards richness and power, America has abandoned the axis of freedom in order to follow that of productivity... All the energies, including those relating to the ideals and to religion, lead toward the same productive purpose; we are in the presence of a productive society, almost a theocracy of productivity, which is increasingly aiming at producing things rather than people, or people only as more efficient workers... In the U.S., some kind of mysticism surrounds the supreme rights of the community. The human being, having become a means rather than an end in itself, accepts the role of 'cog-in-the-machine' without thinking for a second that in the process he may be somewhat belittled... hence, a collectivism which is willed by the elites and acritically accepted by the masses, surreptitiously undermines man's autonomy and strictly channels his actions, thus confirming his very abdication without him realizing it... No protests and no reaction of the great American masses ever ensued against the collective tyranny. They accept it freely, as a natural thing, and almost as if it were expedient.

—A. SIGFRIED (PARIS 1927)

A people must never stop striving for freedom, justice and quality in life. It is the determining factor of nobleness in a race that we follow our inherent biological instinct for greatness and harmony with nature. The intelligence of a people is always mirrored in the image of their civilization. Just like people, civilizations also undergo their own cycle, consisting of a beginning, a development and an end.

The marvel of mankind is that unlike other life forms who must accept existence on nature's terms, man has the almost god-like ability to form the world around him to his own specifications. Depending on how we choose to govern ourselves we can make this world an earthly paradise or a living hel of draconian oppression. It was the U.S. politician William E. Borah (1865-1940) who stated, "The marvel of all history is the patience with which men and women submit to burdens unnecessarily laid upon them by their governments."

Think about these questions very closely:

Do you like the world in which you live?

Do you think that it is going in the best direction?

Should we work towards building a great, cultured and intelligent lasting civilization, or continue on with disposable, directionless, insatiable consumer societies that rape the earth and man's soul and dignity?

Does this world offer hope for the future of your children?

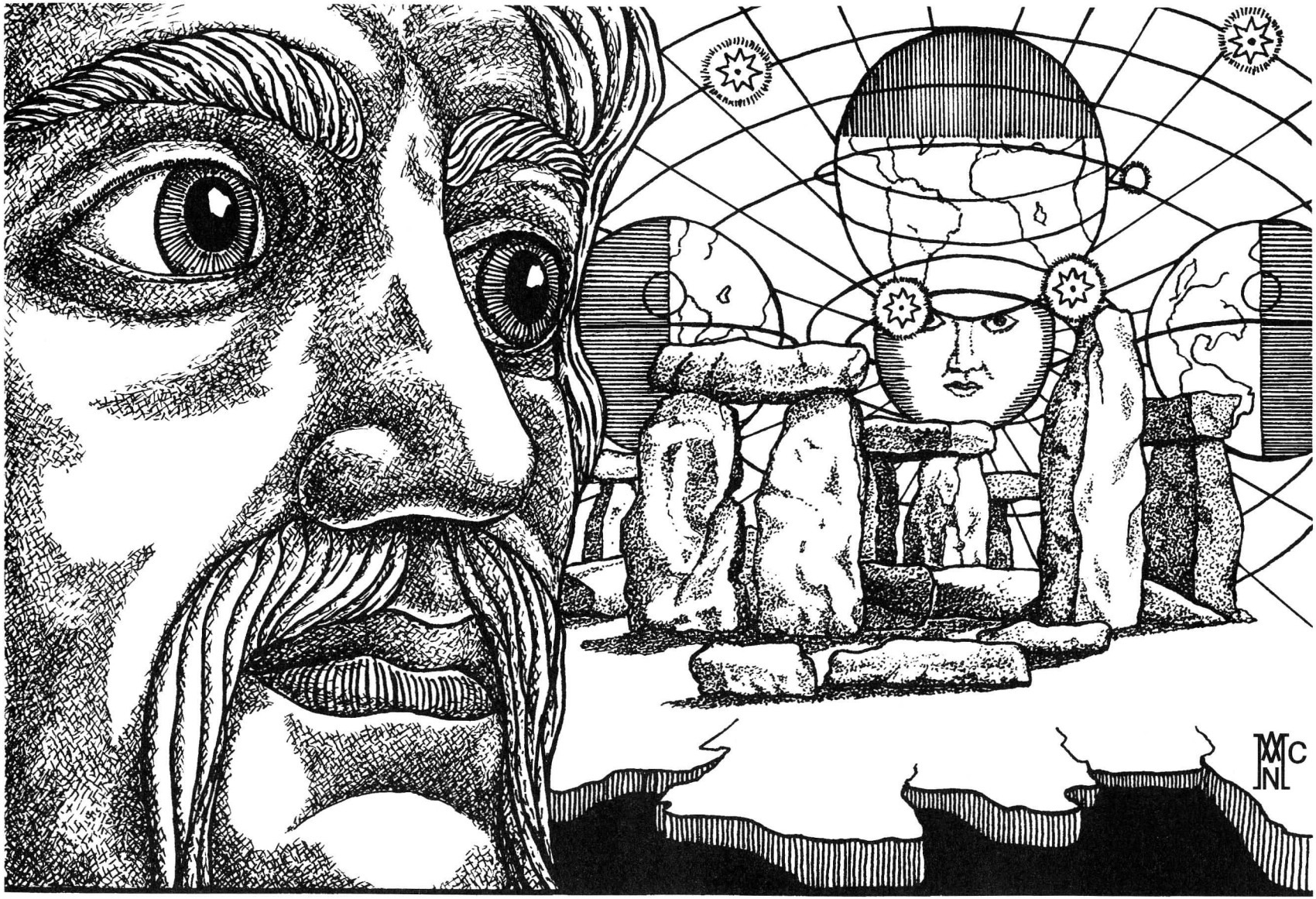
Do you even care?

If not, from what perspective do you view the essential point or purpose of your existence on this earth and with mankind and nature in general?

If you desire a better world, what have you done thus far, or plan to do, to make a constructive contribution to that ideal?

Do you believe that there are any alternative solutions that can save this world from its destructive course?

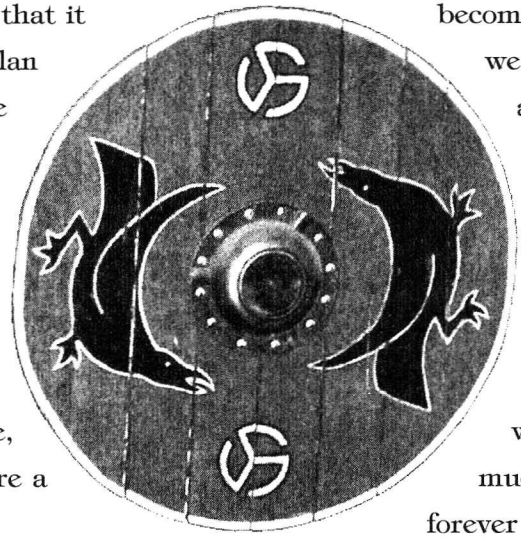
Consider this fact, if you chose to go through life as a spectator, then you get what you deserve, which is the directionless, chaotic world in which you now live. You may consider yourself a wholesome, upright person with good intentions, but good intentions which are not realized are as useless as no intentions at all. The societies of today's world will continue to self-destruct, including the planet itself, as long as its inhabitants chose to do nothing more



than to exist and be a spectator through life.

If you want your mendacious manipulators to continue to make decisions for you and form your world, they will continue to do just that, and fleece your hopeless carcass to the grave. Anyone who freely accepts his shackles and bends to the yoke can have no honor or dignity.

Many have found shelter in becoming cynics and cajole themselves and others in believing that it is far too late to set things right, that any plan at this point in time is futile and the future can only be bleak from now on. Though some may take pride behind these pessimistic pontifications, a cynic remains a prisoner of his own device, and amounts to nothing more than a selfish mental weakling, an arrogant hopeless coward who is no use to anyone, least of all himself. Fear and negativity are a disease that paralyze and enslave man.



It is never ever too late to set things right! Decision is the spark that ignites action. Until a decision is made nothing happens. The magic of great things begin when the first idealistic foundation stone is set, coupled with a plan of action by a charged, indomitable will and competent leadership.

The enlightened golden ages in history are always born through strong ethnic traditions and culture with a collective ideal towards beauty, intelligence, truth, justice, virtue and a spiritual freedom. It is this combination of ideals which produces that divine seed of growth for a lasting epoch of enlightenment.

With 10,000 years of historical hindsight from which to learn, what greater advantage for a new beginning could we ever desire? To a large degree we have become so constituted by our guile-masters that we actually regard the herd animal needs as an ideal. There are some who care not where the world is going, some wait for tenure or for retirement or safer times, but all wait for doom. Dead races do not come back. Those who wait are pall-bearers of civilization. We know that the idea of a higher kind of man and society will always be hated by the wretched as much as the worst despotism. They will forever cry out, "How can I help that I am wretched? But somebody must be responsible, otherwise it would be unbearable!" The mediocrity-morality, like an ever-creeping pestilence, will forever nip at the heels of a higher evolving mankind. It is a lethal cancer that sucks the life juices from the body of the vibrant and strong. Like a parasite, they would not exist without a host upon which to feed.

When it is time for a political system to change for the better, it must do so and keep in stride with the times and its peoples' needs. Today the inner qualities of a people may be a thousand fold unsatisfactory, yet there always remains enough determining capacity for transformation. A man with a goal is always superior to a man who lives aimlessly and so it is with nations. No society can exist unless power is entrusted to somebody. As we find with all societies, there can be no happiness without order, no order without authority and no authority without unity. A government in and of itself is not a bad thing, and every nation must have one, but a government should never be so alienated from its people that it becomes an oppressor. Nor should the citizens venerate unrealistic demands on the necessary functions of the appointed leadership, unless of course such power is abused. The best system is that which has the least arbitration between the people and their leadership. A government should be determined by the internal relationship of the people whom it is meant to serve. There are no necessary evils in government. Its evils exist only in its abuses.

The great motivator in all civilizations is the promise of freedom. Without it there is no future and thus no incentive. True freedom has never been realized in a polyglot society, such a system always creates favoritism and conflict of interest among its opposing inhabitants, be it political, religious or racial.

The really free individuals are those who act according to the unspoiled instinctive impulses of their natural being. This means that the individual acts freely only when his actions instinctively harmonize with the natural racial tendencies of the community of which he forms a part and to which he is bound by the indestructible ties of blood, in other words, the common ancestry. Every great civilization, without exception, in its origin starts with a single race and culture. It has never been nature's design to mix the races of man into one unidentifiable species. This is an unnatural and unctuous plan of genocide ushered in by the industrial age, more precisely, the avaricious international power moguls who rule your world.

By this design the subjectivity of their worker-bees are substantially controlled, provided they can strip them of all racial, cultural and nationalistic pride. No one can have a right to think meanly of his race, unless he also thinks meanly of himself. Once a race is destroyed it can never be remade. The true destiny of each race is to work in liberty to make of itself what it was originally created to be. Our race identity must be preserved! This is the essential and necessary first step in the building of a vibrant, healthy nation.

To ensure a firm groundwork for the vital needs of a society the proportion of superior people must be maintained. To this aim a meritocracy system offers the

most viable alternative. A meritocracy, as a people's government, is a social, political and economic structure which functions on a pyramid principle based upon merit. In other words, each individual would be free to attain the highest level of his natural abilities and talents, unhindered by class, caste, age or political or religious persuasion. It is to the greatest positive advantage of both the individual and the society that one's best physical and mental assets be quickly recognized, encouraged, developed and utilized to maximum potential.

A meritocracy would offer infinite possibilities for those who desire the boundless with incentive and stability for all who make up its nationhood. Much has been done in the present liberal, capitalist society to consciously destroy the family value structure. That a nation should always recognize the importance of family values, that it should be a keystone around which a sound society thrives cannot be expressed enough. It is important at this time that we make conscious physical efforts and commitments to initiate deliberate alternatives for a positive change from the destructive direction in which this self-doomed world is heading. A meritocracy system of government would provide such a plan of action.

We must seriously consider the direction of our own times and that of posterity. The resurrection of a nation can only begin through an awakened folk consciousness, coupled with a unified concern for the preservation and advancement of its people. The current world gangster governments and international exploiters have not the slightest concern whether you live or die; anyone is expendable. The only concern that the globalist cabal has for you is that their personal power and privilege are protected by your life and toil. But let us be realistic, if the existing system were to fall tomorrow, what form of government would you chose to replace it? Do you believe that it might be important to think that far ahead? Would you leave such a decision up to another band of avaricious thieves and exploiters? Perhaps you would prefer a reactionary stance, store arms and food and welcome Mad Max chaos for an undetermined amount of time and misery, waiting for a benevolent savior. Every human is the creator of his own destiny; every nation of people is as well. Far too many have lost their way on both counts. Forming a new government will take a complete revolution of values from today's distorted way of thinking. Whether we are in iron chains or velvet chains, man must break all chains and liberate himself from the gutless conformity which has numbed his noble spirit. For those who are driven with concern for the future and the shaping of the destiny of their people, there are but two ways in which to conduct one's life. The first is to comprehend the essential importance of the goal and to fully commit oneself to the inevitable struggle, that is, to affirm one's will in doing that which must be done against all odds, and to then do that

which is necessary to attain the goal. Life is a battle, and to fight that battle heroically and well is the great purpose of every man's existence who is worthy and fit to live at all. If you wish to continue marking time until old age in the grey suffocating twilight of a dying world, devoid of obtainable dreams, then simply discard this writing and continue sleeping. If you need more incentive, look deep into the clear, hopeful, happy eyes of a child, think about the world you are leaving him and remember that life's length is not measured by its hours and days, but by that which we have done therein for our own nation and kind. A useless life is short if it lasts a century; but that of Alexander was as long as the life of an oak, though he died at thirty-two.

Any man who has the brains to think and the nerve to act for the benefit of the people of the country is considered a radical by those who are content with stagnation and will to endure disaster.

—William Randolph Hearst

To be a rebel in view of contemporary society does not in itself lower the value of a man. There are even cases in which one might have to honor a rebel because he finds something in our society against which war ought to be waged—he awakens us from our slumber.

—Friedrich Nietzsche

Mind

Expansion of Consciousness

The expansion of consciousness is a main theme of history. Nothing has greater significance than the development and exercise of the combined mental powers of intellect and imagination, the two signature prizes of man's greatness. Through these gifts, which are further nourished by our indigenous God-archetypes, is created a means by which man is able to awaken to a divinity which flows within him.

Mind-power pervades all space, is imminent in all things and manifests in an infinite variety of forms, degrees and phases. Mind-power is an actual living force; it is a force which animates all living things to move and act. The universe itself is not half-dead, but all-alive. Matter, force and mind are three aspects of one reality. This one reality is the existing cause of all manifestation through the universe. The microscopic cell, a minute speck of matter that is to become man, holds the promise and germ of mind. Mind-power is like any other great, natural force, it is beyond good and evil. It is neither good nor evil,

but may be used for either. This is true of electricity, steam, explosives and every other natural force.

Man-the-thinker is clothed in the body composed of innumerable combinations of subtle matter of the mental plane, this body being more or less refined in its functions, according to the stage of intellectual development at which man himself has arrived. A mental thought-form is a living entity of intense activity, animated by the one idea that generated it. If made of the finer kinds of matter, it will be of great power and energy, and may be used as a most potent agent when directed by a strong and steady will.

As we think, so we are. What we think we do, we can do! Each man travels through space, enclosed within a case of his own building, surrounded by a mass of the forms created by his habitual thoughts. Each thought has its consequence in the unseen world. The wise man, knowing this, orders his life accordingly. This he does, not just around his own self, but around family, friends, his race and the extended world about him.

To a large degree we have become complacent in the conception that our minds are isolated in our brains and have no means of communication with other minds except through the senses. Such perception has become almost the dogma of the narrow-minded materialist. It is an undisputed fact to anyone of occult knowledge that mind can indeed contact mind without the aid of any physical sense. Materialistic logic is of the opinion that man is primarily a

body with mind as a by-product; yet it is this by-product which knows the body and all the theories about the body. And here we find ourselves abruptly confronted with a most peculiar paradox.

Mind in itself is not located anywhere, for it cannot be contained by space or limited by time. Yet, manifestation implies limitation. And it is within the bounds of organized forms that mind achieves definition and expression. Thoughts cannot rise higher than their source, anymore than water can rise to a level higher than the reservoir from which it flows. Thoughts and ideas are realities, for they affect individuals and the whole of humanity, yet no one has ever seen a thought. Understanding, sympathy, love, hatred are all potent powers that cause men to act for weal or woe, yet they are invisible.

Three general principles underlie the production of all thought-forms:

1) Quality of thought determines color (aura).
2) Nature of thought determines form.
3) Definiteness of thought determines clearness of outline.

Wotan is supreme among the Aryan Gods, not because of his physical prowess, as Thor is known to be the stronger of the two. It is his strength of mind that defines him supreme among the Gods. A race is sustained not by the indomitable will of its heroes and leaders alone, but by the supreme minds of its scientists, artists and spiritual teachers, whose task is to ever refine and define the powers of mind and thought. It is their task to mold thought forms into reality. It is the heroes' and leaders' task to put materialized thought into action.

To-day there is a wide measure of agreement which
on the physical side of science approaches almost to unanimity,
that the stream of knowledge is heading
towards a non-technical reality;
the universe begins to look more like a great thought
than like a great machine.

—SIR JAMES JEANS

For the mind to function at its peak potential it is important that the body which houses and nourishes it stay strong and healthy, regardless of age. Apollonius of Tyana was one of the greatest of Aryan sages. In spite of his extremely ascetic life, he was a man of strong physique. It had been noted that even when he had reached the ripe age of four-score years, he was sound and healthy in every limb and organ, upright and perfectly formed.

As the wheel of life turns, the intermeshing gears of our physical existence can keep us chained to an alternating ebb and flow of its changing cycles and fortunes.

With the speed and ease of today's knowledge access and the variety of knowledge available, the mind can

easily become overwhelmed. For the most part all this existing knowledge adds up to a whole lot of nothing if it is not selectively consumed and channeled intelligently. It is man's choice alone, as individual or race, whether he evolves mentally or devolves. Our present knowledge is based on sense perception, like children. If we wish to acquire the right kind of knowledge, we must change ourselves. With a development of our mind and being we can attain higher states of consciousness. Change of knowledge comes from change of being. Knowledge in and of itself is nothing. We must first have self-knowledge, and with the help of self-knowledge we shall learn how to change and elevate our lives to higher levels. To find ourselves we must think for ourselves. The unexamined life is not worth living. In reality very little is known about the mind, or even considered. It is all which man permanently is, his inward being, his divine energy, his immortal thought, his boundless capacity, his infinite aspiration—and nevertheless, few value it for what it is worth.

The evolution of the thinking capacity in man
and his individual chance to control his destiny by it
depends upon the ratio between
his awareness and his pre-aware consciousness.
Through this measure his intellect evolves,
acting indirectly within its womb of consciousness
in its true function as a spiritual seed.

—BIKA REED

The indigenous religions and mythologies help man to accept himself and his life condition, rather than falling prey to the infirmities of his own, short life experience. All of this is of positive advantage to man. Religion is that mental state which enables man to apprehend the infinite under different names, and the science of religion is the attempt to retrace the development of the names given to the Gods. The mystic path has the simplest morality possible. Whatever helps us to awaken is right; whatever keeps us hypnotized is wrong. Religion must always serve as a tool—not as a jailer. Likewise, our minds are no different. All the universe is thought, and it is man's greatest challenge to select his own thoughts wisely and follow an intelligent discipline that will best benefit himself, his race and culture and the world in which we live.

Many times man lives and dies
Between his two eternities,
That of race and that of soul,
And ancient Ireland knew it all.
Whether man die in his bed
Or the rifle knocks him dead,
A brief parting from those dear
Is the worst man has to fear.
Though grave-diggers' toil is long,
Sharp their spades, their muscles strong,
They but thrust their buried men
Back in the human mind again. —WM. B. YEATS

Mystery of the Blood

Genetic Memory

Every race carries a certain record of super-physical and subjective phenomena through its blood stream, and it is these memories which manifest our race mythos and ancient origins. Through genetic memory we carry the entire lineage of former civilizations, gods, demi-gods, heroes and patriarchs. These entities, no matter how distant, cannot be forgotten; they are locked within the blood record—the subconscious mind.

As the blood reveals our past it, also, reveals our future, for within it are set up the vibrations and patterns by which the future estate of the race is to be determined. Blood has long been referred to as "the river of life," coursing endlessly through the veins and arteries of our bodies and passed on to our children. But more than that, it is the vehicle of ethnic continuity, our consciousness and our natural salvation.

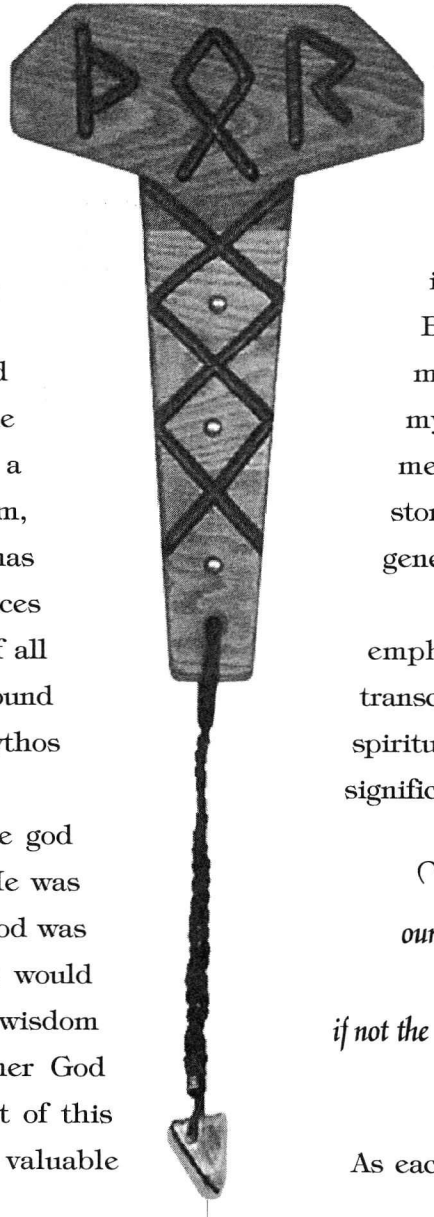
The race is the foundation of every great culture, and likewise, the blood is the foundation of every great race. Thus, in the unmixed blood is expressed the essential

power of our ancestral being, which fortifies the character and essence of our present and potential being. The very blood which we possess today in our bodies is the undying, life liquid of countless centuries of history, the great arcanum of life.

The mystery of the blood is seven fold, for this subtle fluid consists of seven distinct agents, as yet known only partly to science.

Since the earliest of times man has had an ongoing fascination with the mystery of the blood. Along with this intrigue has resulted a wide practice of religious and occult mysticism, ritual and sacrifice. The mystery of the blood has been a popular subject for folklore among all races worldwide. As we trace back to the origins of all existing mythologies, there are always to be found many profound truths from which the mythos evolves.

In the ancient Teutonic mythology the god Kvasir was renowned for his high wisdom. He was later murdered by clever dwarves and his blood was drained and mixed with honey. Anyone who would drink the precious mead would gain the great wisdom and poetic art of Kvasir. The Aryan Allfather God Wotan would later trick the evil dwarves out of this blood mead and secure for himself the valuable knowledge therein contained.



The idea that the blood of each living individual contains memory might seem absurd to many today, however cases are on record where persons receiving blood transfusions have for a time retained dim memories of episodes in the life of the individual from whom the blood was derived. Blood is an important element in our genetic make-up and genetic memory. Memory and myth are inseparable. According to Dante memory can form the past into any myth, any story, any hope. It was Dante's belief that our genetic memory can lead us to God via myth.

The importance of myth cannot be over-emphasized. The myth is a behavior of transcendence, a vital necessity for physical and spiritual survival, and provides a fixed spot and significance in an otherwise chaotic universe.

What does our great historical hunger signify,
our clutching about us of countless other cultures,
our consuming desire for knowledge,
if not the loss of myth, of a mythic home, the mythic womb?

—FRIEDRICH NIETZSCHE

As each race is bound in a natural unity by blood,

there are times when a further emphasis is required, such as a "blood brotherhood." This practice is demonstrated when two people or several mix their blood by ceremonial means. From that point in which the pact is made they are regarded as "brothers by blood." But the origin of this custom lies deeper. In ancient times it was a mystical process for establishing a connection between astral bodies. When man experiences an illumination from beyond the mundane, physical world it is not purely a spiritual or mental process, if by spiritual or mental one means something non-physical. The enlightenment is a physiological process. Something happens in the blood. Something goes on in the brain. Something alters cell function and cell structure, and the "something" that does all this is light, radiant energy which emanates to all life forms on this planet from the sun's rays. In the mystery teachings the sun is often referred to as the door of the world.

Our blood is that which is manifest in the ascending scale of the evolution of forms. The virtual life of man is in the blood. It may further be stated that the very seat of life originates from the heart itself. In the temple of the body our heart is the holy of holies and maintains preeminence over all existing members of the body, not to exclude the brain, and that the supreme power over our whole life is entrusted to it. Even if the head is severed from the body, the heart can continue beating for up to 30 minutes. It is the first spot that lives in the foetus and the last that dies.

The eminent German philosopher Alfred Rosenberg after the advent of World War I stated:

> *That mythos of the blood for which the heroes die was renewed, deepened, comprehended and experienced in its most profound ramifications. Today, this inner voice demands fulfillment of the mythos of the blood, and the mythos of the soul, race and ego, folk and personality, blood and honor. These virtues must triumph alone and uncompromisingly. They must carry and determine the whole of life.*

Nothing in our life is static, all that moves and motivates us has within it some urge to push on, to create something different, more defined, a striving for perfection. This invulnerable urge in man knows not time. It is the beat and rhythm of life itself that resides in the heart and blood of the race, as ancient as it is new. The will to live is biological, but the will to be in some way is stronger than instinct. It is that divine ingredient that builds nations and cultures, that links man to his gods and the gods to the Absolute. The microcosm within man reaches out to the macrocosm of the universe. It is this mystery of the blood that impels an eternal train of thought and action, the instinctive molds, as it were, into which the very consciousness of a society flows.

PILLARS OF WISDOM

Folk Mythos

All the world is a laboratory of experimentation—every stick and stone preaches a sermon—every living thing teaches a lesson. To many, mythology was long thought to be nothing more than a mere collection of folkish fairy tales from the minds of wise old story tellers. Whole civilizations and cultures such as Atlantis, Lemura, Minoan Crete and the even less distant Troy were brushed off by dim sighted historians as fable.

Archaeologists today have unearthed and exposed to the world the reality of these nearly forgotten empires, and there are undoubtedly many that we may never know. With the technical advantages of NASA satellites, ancient stone roads, temples and even pyramids can now be seen on the ocean floor. A fascinating world of discovery through today's state of the art technology is beginning to unravel new understanding of ancient mysteries.

As children we grew up hearing many tales of

human giants and to sincerely speculate that such a race at one time existed was long considered a child's folly. Archeological digs, however, prove otherwise. There has been evidence of human skeletons up to twelve feet in length discovered in places such as the Isle of Crete and the British Isles. Christopher Chippindale, curator in the Cambridge University Museum of Archaeology states in his book Stonehenge Complete that at times, under various hillocks and monticules in England, one can find evidence of giant bones and that he personally has found a bone of a giant of an estimated 12 feet in length. The race of human giants no longer roams about our planet, nor do the dinosaurs. With an earth life stretching over billions of years, we can only imagine what other life forms have come and gone.

In Louisiana signs of human civilization have been found in earth strata beneath that of the dinosaur age. Not only does this mean that civilized man pre-existed the dinosaur age, but that the American continent was once a host to long forgotten civilizations of Aryan man, as the many new findings reveal. It is a reputable theory that the continent of Atlantis was once situated between America and Europe, likely connecting the two now separate land masses. There has been an abundance of ancient underwater ruins and artifacts discovered along the east coast of America and the western coast of Europe to support this claim. In the lower Mississippi valley pavements and cisterns of brick have been found seventy feet below the earth's surface. In the state of Illinois an artesian well auger boring into the earth brought up copper jewelry, iron hatchets and engraved rolled coins from a level one hundred fourteen feet deep. With this one find alone we are standing face to face with a civilization that perhaps even predates Atlantis—so old, in fact, that man will not willingly dare to put it into figures. In the words of the honorable scholar Ignatius Donnelly: "How petty, how almost insignificant, how school-boy like are our historians, with their little rolls of parchment under their arms, containing their lists of English, Roman, Egyptian, and Assyrian Kings and Queens, in the presence of such stupendous facts as these!"

The unbiased, open-minded researcher can find ample signs of extra-terrestrial visitation upon this planet, evidenced in most every major civilization. The increased sightings in the latter half of the twentieth century and credible evidence only further lend to confirm that we are not alone in the incomprehensible vastness of space. While the world has made rapid progress in science and industry, it can claim very little spiritual growth in thousands of years.

The ancient mystery schools taught that there are two kinds of men: those who are awake and those who are asleep. The majority of humankind have constructed their own narrow coffins of limitation through egoism,

selfishness, materialism and the blind faith of religions and the system's institutions. To the sleeping masses life carries on routinely as a futile struggle against the inevitable, while the grave becomes a closing episode. To phrase it concisely, 'life' is the realization of life, and 'death' is the lack of that realization. There is no question that our distant forefathers had evolved higher spiritually and lived much closer to nature than we find ourselves today. The mindless have never lived. Life is more than animated existence. Every race must pursue its own indigenous, spiritual quest, as it must, also, pursue and perfect the qualities of its species.

At some point we have been set adrift from our natural senses. For Aryan man it was when he accepted the anti-nature doctrines of the alien creed of Christianity. The dawn of the materialistic-industrial age was the final blow. By the later decades of the 20th century Aryan man was seeking to regain spiritual awareness through a variety of Eastern religions, but for the most part this was a passing trend of the times and unsuited for the true Aryan spirit. The 1990's brought with it an exciting rebirth of Celtic and Teutonic spiritualism in the forms of diverse European Paganism, Druidism and Wotanism.

Man must never be without knowledge of his origin and the purpose of his existence. Those who stray too long from the roots of their kind will eventually become spiritually and ethnically bankrupt and disoriented from life's purpose. The single most pervasive reason that the Christian religion survived as long as it has thus far was that it absorbed and incorporated much of the pre-existing Aryan pagan customs and re-packaged the ancient mystery school teachings, thus making it palatable to Aryan kind.

It might be asked why we continually reject those original, sublime truths of our own pagan, spiritual mythos, proffered to us out of the past? Why do we turn our backs on the true gods of our folk and those splendid doctrines of profound ancestral wisdom, declaring only the present to be real, and the past but idle superstition? Do we seriously believe that we are smarter now than in ancient times?

If we study the history of vanished Aryan civilizations we can easily discern the cause of their destruction. When a nation ceases to serve the spiritual and ethnic needs of its species it has already begun to die. When a cause departs from natural law that cause has already failed. Man will always lose when he tips the balance of nature's perfection and ignores the life law of biological determinance. The spiritual unity and genetic cultivation of a race is its strength, and through such a strength all things are possible.

There is ample evidence that in classical times enlightened individuals joined together in sacred pursuits in gnostic organizations which powerfully influenced nations. The true workings of these groups were secret for two obvious reasons:

1) Not everyone is willing to try hard to live out what he knows, as did the gnostic brotherhoods, and not everyone has the same capacity for enlightenment.

2) Tyranny, slavery, illiteracy and other features were quite as antithetic to any opposite political and social expression of spirituality as are the stark ignorance and the dark physicalism of our own times, which is no less hostile to absolute altruism.

Most people are unable to throw off established ideas and beliefs to which all of us are subjected during a lifetime. Those who have been able to respond to our ageless Aryan wisdom have experienced a transformation into more vital, confident and effective living.

It is our indigenous mythos which answers the fundamental need of the Aryan mind, and to grasp this fact we do not need artificially to invent the idea of primitive thought. Everything in us that is not transfused by rational knowledge belongs to our folk myth, which is the spontaneous defense of the human mind faced with an unintelligible or hostile world.

Our search for security and endurance is really the search for higher being, yet higher being must not be sought for, but realized. With the help of myth many people resolve a thousand and one everyday problems, and attain moral equilibrium and wisdom. The greatest civilizations and cultures of all time were built with the implicit belief and understanding of their own folk mythos.

Prometheus Bound

Purpose & Task

Man learns slowly by trial and error that no gain in the material world can match even the smallest awareness of mystical consciousness. All growth proceeds slowly and inexorably. Any attempt to force physical growth beyond its ordained limits inevitably results in disaster. Similarly, any attempt to accelerate spiritual growth must fail. The word growth indicates movement, action, production and development. But what does growth mean pertaining to man? Does it mean having more money and expensive toys than your neighbors? A bigger house? A body like Hercules? A bigger nation and industry than other countries? More bombs, perhaps? We think of growth as the essence of life. As infants we are born and grow to be adults. But when this physical growth is over, what then? Let's bring this question to its unequivocal conclusion. As far as mankind is concerned, the only growth of any significance is the development of our own spiritual self, as

individuals and as a people, the subconscious mind and the collective mind. Man must clearly understand that this is a crucial element in the development or evolution of being.

The purpose of this writing is an attempt to awaken the long-suppressed ancestral spirit, will and determination of Aryan man and woman. You are the repository of infinite possibilities. How much you can absorb will depend on you. You alone are the measure of your own free will. How far you can travel and accomplish, only you can decide.

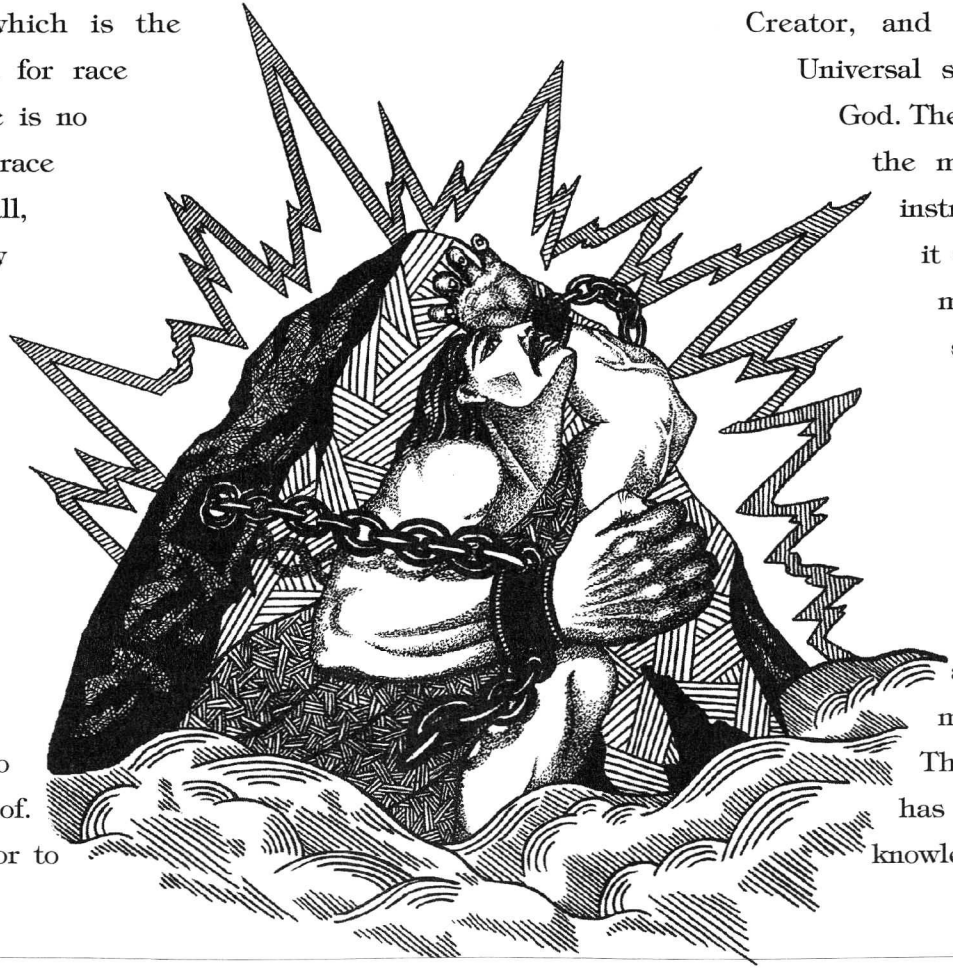
Consider these facts. For the very first time in history your race is facing the very real possibility of cultural obliteration and total extinction. Not only has the Aryan birthrate dwindled alarmingly, but the steadily increasing forced integration, immigration and miscegenation is generating an equal, if not speedier, course toward the total demise of Aryankind. Do not insult your own intelligence by saying this is not so. Do not fool yourself by thinking this is not a crucial problem. And do not insult those courageous ancestors who died to preserve your future by saying you don't care! The long-enduring and seemingly invincible Aryan race, builders of the mightiest civilizations on earth, possessors of god-like creativity that built the Wonders of the World, find themselves dwindled, divided, apathetic and persecuted by their own blood kin. Like the Titan Prometheus, condemned for bringing divine gifts to the world, our reward has become our fetters. Chained are we now to the rock of our misplaced compassion, with our enemies gnawing at our vital organs. But, it is not other races who forged our chains, it is we ourselves who fashion our own demise. We have let ourselves become outcasts in our nations and governments. As a race we are dying, but it is not because we have any less capacity for intelligence than our predecessors, less strong or less warriorlike. It is because our spirit is dying. We have abandoned our true ethnic gods, searching for spirituality and meaning to life in all the wrong places. If you prefer blindness, keep your eyes closed. If you prefer deafness, keep your ears closed. But if you are wise, you will open the windows of your ethnic spiritual soul, so that you can become aware of the mighty and vast power that is the will of Wotan, which can strengthen and encourage you and awaken your fullest potential in both the physical and spiritual realms.

Christian churches are full of Aryan folk who mouth alien religious doctrine which they scarcely understand, and in their hearts they do not believe, praising gods and heroes who are not their own. They repeat the outdated passages and the worn out prayers that have long lost their meaning and which deny all reason, logic and natural instinct. True religion is the living of life and the understanding of Nature's laws, man and the universe. True prayer is something that comes involuntarily from the heart. It is not what a man designates himself that matters, it is what he does. Specification is for insects. In

that hypnotic, herd-like scramble for materialism and prestige, we rob ourselves of the most precious of gifts, the power of thought. There is an old saying that if a man believes in hell, he is already there. The word "hell" comes from the Anglo-Saxon word "helan," to conceal. Therefore, the derivative noun "hell," meant simply a place of concealment, or the grave. Aryankind has created its own hell by impeding the indigenous spirituality and biological determinance which is the keymost fortifying element for race survival. Without this there is no heritage; there is no culture, race or nation. But, worst of all, there is no blood bound unity and collective consciousness upon which a healthy people draws its strength and purpose.

Like a sun's ray, concentrated by a burning glass, able to generate a high degree of heat, so man's mental and physical energies, when properly focused, give expression to potencies never dreamed of. Before we can ever endeavor to build a folkish awareness, we must first tackle that which constitutes our own personal, individual strength. Within each of us is a dynamo of unlimited power.

Clearly, and without dispute, behind our fleshy garment man is spirit and this spirit motivates each life as a collective spirit is able to motivate an entire race of people. There is only one mover in all creation, and that mover is "thought." There is only one Creator, and that creator is the Universal subconscious mind, or God. The sub-conscious mind is the most powerful creative instrument in the universe; it spans space and time, manifests form from substance and reaches out to all knowledge. Nothing is impossible to the mind of man, for the conscious mind controls the subconscious mind, and the subconscious mind is all powerful. The subconscious mind has as its resources all the knowledge and wisdom that



there is, and all science and occultism is simply the use of the mind in which all live and move and have our being. The single function of the subconscious mind is to manifest into form or circumstance the seed of thought. If you have been looking for a magic formula to put your life on the right track, here it is:

Thought plus Conviction equals Manifestation.

The conscious mind is virtually insignificant when compared to the subconscious mind. The conscious mind remembers very little and in our short lifespan barely has learned the rudiments of thought, and is scarcely capable of dealing with its immediate surroundings. What we have is a situation of servant and master, and as startling as it may seem, the conscious mind is the master. The subconscious mind will only do exactly what the conscious mind tells it to do. However, it is not a simple matter of instructing the subconscious mind to do something for it to immediately respond. It does not function this directly, but must be programmed, that is, the conscious mind must convince the subconscious mind of its needs and desires. The relay of communication between the conscious and subconscious mind operates through a system of positive and negative prompters. There is an old saying in the martial arts that if you begin a combat with your opponent, wondering if you are going to win or lose, then you have already lost. If you harbor doubts between the conscious and subconscious mind, then you may expect a shaky and uncertain outcome. Communication between the two must be crystal clear and executed with conviction. Further, if you allow yourself to be a product of circumstance, then each encounter with failure that you make will convince you of the reality of failure. Moreover, and without always being aware of it, you will make despair, uncertainty and unhappiness your constant companions. Do not think for a minute that circumstance makes the man, man makes the circumstance! Fill the subconscious mind with positive prompters and continually reinforce them, no matter how unpleasant your existing circumstances may be. Success is not the result of hard work, it is the result of right thinking. The Gods do not punish you; you punish yourself.

What is the purpose of life here in Midgard? To exist? Certainly not! It is the quest for illumination obtained from higher mystical knowledge, the expansion of consciousness, a constant reaching upward, outward and inward, to a oneness with both Nature and Universe through our Gods and our folk, the ever perfecting manifestation of our being.

Form is but the result of consciousness, and consciousness is but the result of thought, and thought is simply a contact and borrowing from the universal intelligence that pervades all things. Thought makes form. Matter is formed from intelligence. And more important, intelligence is in matter, in fact, intelligence is matter.

WOTANSVOLK

Since intelligence must be conscious, it is an indisputable fact that we are surrounded by a living universe, that there is consciousness in all things. Conception and thought are the alpha and omega of all existence, and we carry all these ingredients within our physical being. What greater privilege could one ask for? Our ancient ancestors recognized these potentialities and used them to construct wonders beyond comprehension. To possess such magnificent resources and choose to live a non-productive, uninspired life, ruled by circumstance, is something short of abominable.

The Gods sell to us all good things
in exchange for effort.

—HERODOTUS

Rapidly we are moving through a chaotic time space, a spinning maze of intense complexity that whirls on a fragile teetering point, exposing the delicacy of the scales of nature. The Aryan race has become like an aging champion, who after endless victories discovers a first day of vulnerability. It all seemed so easy when our opponents were standing before us, man to man, when our true Gods roared within us and we could grasp our invincibility. Now the enemy has become vague. We become doubtful, divided and spiritless. Instead of a natural, intrinsic confidence we harbor unnatural guilt, embarrassment and apology for our former alpha-race stature. Yes, it has become a sad, if not shameful, day for Aryan man. It is not our enemies who have made us weak. No! A good enemy will galvanize a people and ultimately make them stronger; it is we, our own people, who have made us weak. We have become our worst enemy and executioner. Make no mistake about it! There is only one solution to such a critical dilemma, and that is an immediate return to that well-spring from which all great races are born, the ethnic center of our essence, which is found in our mythos and exudes our spirituality, culture and unity. If you do not believe this, then study the beginnings of every great, ancient Aryan civilization.

Some will say that we must first save the earth on which we live. Let me ask you this, what does it matter if the earth lives or dies, if we first become extinct? Who cares if our religion and culture survive us if we first become extinct? Biological determinance, the survival of the species, is the first law of Nature and from that point, everything builds upon itself in right order, brick by brick. As if devoid of our senses, we fool ourselves by concluding that we can ignore the divine plan of Nature, hanging on to that time-limited, thin thread of freedom which our ancestors fought and died to preserve.

If you are studying Wotanism for academic interests or entertainment, it would be better that you stop now and turn to logarithmic tables, higher calculus or play on the computer internet. It is only your immortal, reaching

ancestral spirit that will find food here. And unless you can comprehend the extreme urgency of the moment, your true life-quest and purpose on this planet, then the answers will pass you by, leaving you once again in the directionless void of limitless space, darkness and ignorance.

What man concludes, God knows. What God knows, God creates. What God creates, man perceives. What man perceives, he believes to be outside himself, existing in the world around him. But the truth is, it exists within him, for it exists in Universal Mind and all of this mind is within man when his consciousness has expanded to comprehend it.

How do we reconcile a world that is absolutely indifferent to our racial imperative and our every ethic? The answer is quite simple: We cannot! Let us then perceive the purposes of our tasks and manner in which solutions can be performed, concluded and problems absolved. It is incumbent upon us by Nature's Law, "the survival of the species" and the will of our Gods to fulfill the destiny that only we alone can and must fulfill. The first step toward awakening and manifesting our being is to understand the workings of the conscious and subconscious mind, and to apply this higher understanding and power to the greater good of our folk. Remain open to your Gods; they are your light and are here to guide you. Born are you from them and they from you—they will not fail you.

RELIGION

THE GOOD—THE BAD—THE UGLY

Christianity has emptied Valhalla,
felled the sacred groves, extirpated the national image
as a shameful superstition,
as a devilish poison, and given us instead
the imagery of a nation
whose climate, laws, culture and interests
are strange to us, and whose history
has no connection whatever to our own.
A David or a Solomon lives in our popular imagination,
but our own country's heroes
slumber in learned history books.

—GEORGE WILHELM FRIEDRICH HEGEL

There is no religion more effective than one which is born of its own people, that which molds and cultivates the character of a definitive race, while ensuring the higher progressive development of its nationhood, concordant with Nature's laws. All human progress springs from the repeated effort of the soul of man to give

expression to those primeval spiritual ideas that were implanted deep within the genetic memory of each race when it first found its identity upon the earth. The old religion of Western culture was in direct descent of the sun and Nature worship of the primitive, undivided Aryan family. These indigenous, pre-Christian (pagan) religions produced numerous spiritual archetypes from which evolved a common, heroic folk-mythos, value system, gnostic wisdom and ethnic traditions spanning the entire, grand backdrop of man's life drama.

A religion aids us in our spiritual development as it strengthens social cohesiveness, a process through which man and race alike find a focus towards completion amid the cosmos and chaos of a vast and uncertain physical world.

Religion helps man to accept himself and his life condition, rather than falling prey to the infirmities of the existing world, thus providing the necessary influences and the active mental development of a progressive race and heritage. C.G. Jung states, in essence, that human beings have a religious need, but that this need is not for religious belief, but rather for religious experience. Religious experience is a psychic event which tends toward the integration of the soul and thus represents the functioning of the psyche as a whole. Religion is the acknowledgment of the higher realities that consciousness fails to recognize, and if carried to its full psychological fruition, it brings about the inner unity and wholeness of the human being.

Our beliefs guide our desires and shape our actions. The short life of man may be observed as a high wire act, and a large enough deviation to either side of Nature's eternal laws can very likely send man plummeting to certain misfortune and disaster. The pathway to truth is indeed "straight and narrow," but it is the only path that will lead us surely to our highest potentialities. Man's unique gift, above all other living creatures, is his ability to direct his personal life path as he sees fit, and to a limited degree, form the world around him according to his ideas. Unlike any other creature we possess the seemingly god-like powers to explore distant worlds beyond the confines of the planet which we inhabit. This divine gift is the creative and multi-faceted human mind, and not unlike a religion, it can be our salvation or ultimate destruction. Not only do we have the power to take our own life, but through technological means, the whole world as well. Already rivers of blood, torture and needless oppression have been the result of man's unbridled, narrow-minded thinking and equally narrow-minded religions.

Freedom makes for more and greater freedom, while subservience to the blind law of a blind demiurge creates further slavery. One cannot free oneself by bowing to the yoke, but by breaking it.

—C.G. JUNG

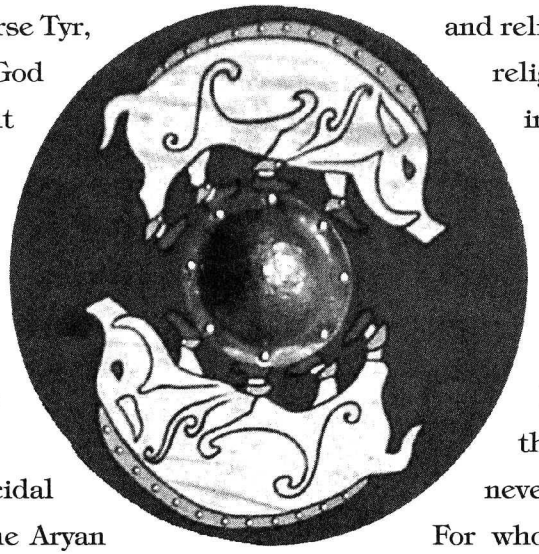
Any religion which functions on the premise of fear is not a sound religion, it is a deceitful, sham religion. As Virgil once stated, "We make our destiny by our choice of the Gods."

Science has served to help us get over the many abject fears and uncertainties that man has endured for many generations. Science can teach us and produce many comforts and advancements, but it is not an end in itself, nor will it ever fill our spiritual needs. It has been said that science can explain nearly everything except the scientist himself. Man thinks, but knows not wherewith he thinks. He aspires, yet he knows not wherewith he aspires. He lives, yet he knows not wherewith he lives. He is here upon the earth, yet he knows not whence he came, how he came, why Nature should precipitate him into such a state or whither he is going at the expiration of his mortal stand. How unfortunate, then, is the lot of this poor animal, whose learning can but reveal to him how much there is he does not know!

So long as science, religion and philosophy find no common ground, human effort can never be coordinated to the perfection and needs of a sound society. It may be that, as three dimensional beings, we are incapable of ever totally comprehending the God Absolute, or for that matter our own reason for being. But, we are very much capable of comprehending those folk God archetypes which stir in the blood and course the channels of our conscious and

collective subconscious mind. All the Aryan pantheons, be they Teutonic, Celtic, Slavic or the Greco-Roman Gods and heroes, are of vital importance to our ongoing development and nationhood.

The original creator God of the Aryans was known among all the Indo-European nations (c. 4,000-2,000 B.C.E). His first name was Dyaus Pitar (Divine Father), which is the same as the Greek Zeus Pater, the Latin Jupiter or Deus, the early German Tiu or Ziu and Norse Tyr, later to be succeeded by the Teutonic God Wotan, who remains the consistent patriarchal archetype through Western history. The entire pantheon of our pagan Gods and Goddesses, which are older than any religious scriptures and more basic than any scientific principles, make the divine truths and life mysteries comprehensible.



Perhaps the most singular, suicidal mind disease to ever infect and erode the Aryan thought process has been the infusion of the alien religions, most particularly Judeo-Christianity with its many variants. For the first time in the history of all ages a crumbling civilization is capable of discerning the causes of its decay. For the first time it has at its disposal the collective reasoning strength of science, coupled with the reemergence of its true, spiritual, religious origins. A sound and wholesome world needs knowledge, truth, strength and courage, not fear, ignorance, suppression, meekness and humility. These pathetic and opposing tendencies are unnatural by the standards of the true Aryan spirit. Through Christianity irrationality deified the will to absurdity sanctified.

A race is sustained, not only by the superior minds of its scientists, but, also, by the great spiritual teachers and religious, ethnic customs. One of the banes of religious and cultural progress has been the inter-locking power of stupidity below and the lust for power above which paralyzes the efforts of free-thinking, rational men. Knowledge of self means knowledge of consciousness, which is the home of both pagan Gods and scientific concepts. Both the scientist and pagan often share the same mantel as free-thinkers. It has never been an easy road for either of the two. For who has suffered more under the yoke of Christian oppression for close to 1,000 years? What was their crime? That they sought truth over ignorance, freedom over slavery, advancement over stagnation or our own Aryan race heritage over alien creeds?

American Negroes zealously emphasize the rigors of 200 years of slavery in this country, as if only they alone had ever been enslaved. Jews rant hysterically and

endlessly about an alleged holocaust. Yet, if one is to understand horror and suffering in the full sense of the word, then we must comprehend what the free-thinking, Aryan pagans, alchemists and scientists suffered under the Christian pogroms and the Inquisition. This was a deliberate, religious slaughter of innocents, unparalleled in the Western world, a darkness which reigned for a millennium.

With the close of the 20th century it is clear that we are reaching a turning point beyond which we dare no longer submit to the rigidity of Christian dogma.

The very worst despots of the earth have not been more greedy than the 'representatives' of the man whose kingdom was not of this world.

—ALFRED ROSENBERG

Foreign religion that does not share our own common history, heroes and customs will never serve the vital interests of our folk. It is, also, necessary to point out that there is a singular problem within all religions in general. The ancient, sacred writings contain considerable power of themselves through the spiritual content and potency of direct speech. Those who wield the words often have a tendency to use that power for their own personal aggrandizement and prestige over their adherents. Churches may owe their origin to the founding teachers, but these teachers have seldom had much influence upon the churches which they founded, whereas, churches have had enormous dominating influence upon the communities in which they flourished. Most of the great founding spiritual teachers of olden times would be appalled at what their original work has become.

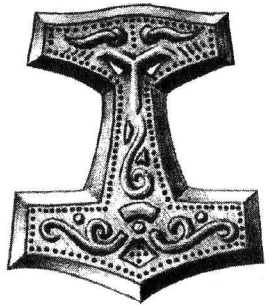
Life is lost at finding itself alone. If ever there were a preeminent birth of tragedy, it was when Aryan man turned his back on the indigenous Gods of his race. On that day he sacrificed the very roots of his being, ushering in the labyrinth of his own descent. The Western world has had more than enough of pseudo religions, haughty priestcraft and churchianity. The man who seeks spiritual contentment in such a self-deceiving folly is like the man who never leaves the domestic circle for fear that he might not be accepted on his own, that his word might not be law, or perhaps the unnatural fear of being eternally damned. It is the work of a higher culture that lives in accordance with Nature's laws, which are more than just laws alone, they are life necessities. Not only should every individual develop spiritually through the ages, but the life of the race must manifest upwardly as well.

The history of the world has never been known as the theatre of happiness and never will be. Life is a harsh and often brutal testing ground of diverse and opposing forces. It is to the greater advantage of man to comprehend the whole universe as one commonwealth of which both the

Gods and man are members. Thought possesses all things, but this does not make the world around us unreal. Our Gods are more real by far than the biological body which briefly houses our spirit. In fact, there is no human being of any race who, if he truly follows the celestial guidance of his ethnic folk archetypes, cannot attain the highest conceivable fulfillment.

Experience has repeatedly confirmed that well-known maxim of Sir Francis Bacon that, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." The folkish Aryan religions can only be better or worse to the practitioners, never true or false. As Aryan man finds his way back to the Gods of his origin, he shall then be able to draw from within the secret of their wisdom and inspiration and the all-embracing strength of their immortality. The anthropologist E. E. Evans Pritchard summed religion up in these few, short words:

Religion is what religion does.



RHEA KYBELE

THE ASTRAL LIGHT

The spirit of God, the Cosmic creative energy,
in order to objectify itself,
needs a material medium through which to manifest,
in the same way that any force requires a medium
or a material substance
through which it can work and manifest.

In the ancient Mystery Schools there was attributed to the moon a certain measure of power to magnetize the soul for earthly incarnation and to demagnetize it for its astral abode. In a general way, these assertions, to which initiates attached a meaning that was once real and symbolic, signified that the soul must pass through an intermediary stage of purification and free itself from the impurities of earth before continuing its journey.

The non-corporeal (or astral) body, though far finer and more perfect than the earthly one, is not immortal as

is the monad which it contains. It changes and becomes purified according to its different environments. The spirit is perpetually molding and transforming it into its own image; it never leaves it however, though it disrobes itself of it by degrees. It is constantly clothing itself with more ethereal substances. This was one of the teachings of Pythagoras, who could not accept the idea of abstract, spiritual entity, the formless monad. Spirit in itself, whether in the far-reaching universe or on earth, must have an organ; that organ is the living soul, whether bestial or sublime, obscure or radiant, retaining, however, the human form, the image of God.

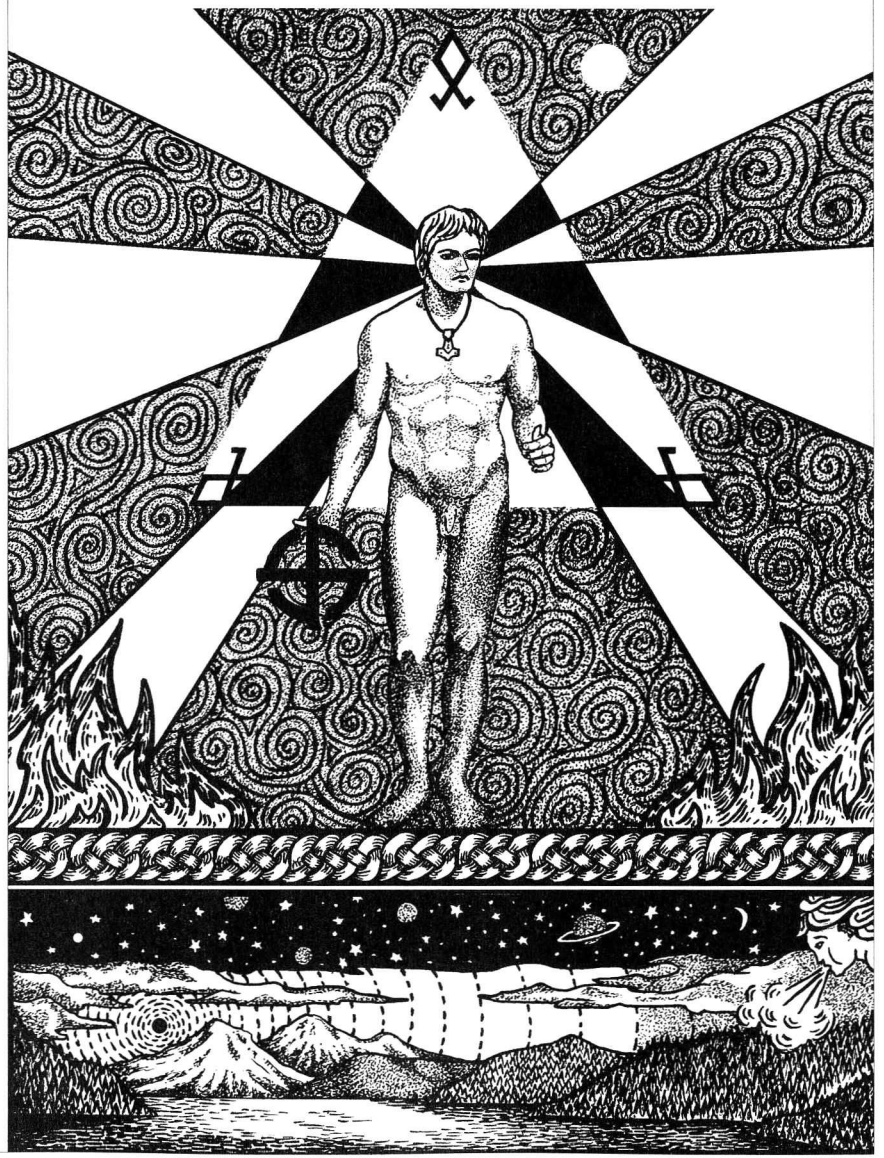
Though invisible, most people today accept the reality of electricity, magnetism and gravity. Still there are those who have difficulty comprehending the spirit world around us. The invisible plane of human existence offers the greatest challenge and the greatest hope for all mankind.

A doctor whose professed views on life were on a strictly material plane was noted to make the comment, "I have cut many a body open, and I have never found a soul." To which it may be answered, "Undoubtedly true, but while you were dissecting a brain, did you ever find a thought?"

Of the four elements which the constellations of all beings are formed, Earth represents the solid state, Water—the liquid state, Air—the gaseous state, and Fire—the imponderable state. The fifth, the etheric element,

As our body is a part of the universe,
our soul is part of the soul of the universe.

—PLATO



represents a state of matter so fine and vivid that it is no longer atomic and possesses the property of universal penetration. It is the original cosmic fluid, the astral light or soul of the world. The great sage Pythagoras used an already ancient word in his time to describe this element, the "Rhea Kybele." (This may well be derived from the Phrygian Goddess Cybele.) Esoterically, this word means "the rolling astral light—the divine spouse of universal fire," or "of the creative spirit which, becoming concentrated in the solar systems, attracts the immaterial essences of beings, seizes them and forces them into the whirl of lives."

Thus, in the astral light the past of the worlds trembles in vague images, and the future is there, also, with the living souls inevitably destined to descend into flesh. This is the meaning of the "veil of Isis" and the "mantle of Cybele" into which all beings are woven. Further, this universal medium, this astral light, is a phenomenon of vision and ecstasy. It is at once the vehicle which transmits the movements of thought, and the living mirror in which the soul contemplates the images of the material and spiritual world.

The Rhea Kybele reigns everywhere—it is the mighty soul of the world, the vibrating and plastic substance which the breath of the creative spirit uses at will. It is the very ether that serves to cement together all of the worlds, the mediator between the invisible and the visible, between spirit and matter, between the within and the without of the universe. Serving as substance to the astral body of the soul, it is likewise a garment of light which the spirit is ever weaving for itself. The fluid becomes transformed, it rarefies or densifies according to the souls it clothes or worlds it envelopes. Not only does it embody spirit and spiritualized matter in its living bosom, it reflects in a perpetual mirage both things and the thoughts and the wills of mankind. In the ancient pagan Mystery Schools, from which the Christian bible borrowed heavily, it is revealed in John 1:10, "The light was in the world, and the world was made by it, but the world knew it not."

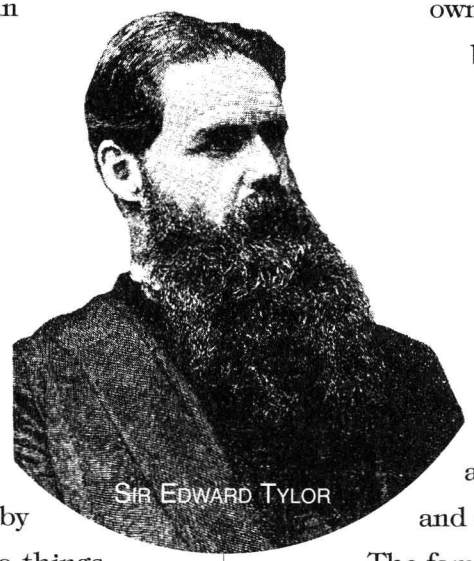
Our human eye can only glimpse pure astral light in a condition of lofty ecstasy, but it is polarized in all bodies, combines with all terrestrial fluids and plays diverse roles in electricity and terrestrial and animal magnetism. Baron Karl von Reichenbach, who is well known for his theory on the Odic Force, referred to the Rhea Kybele as the "odyle fluid." In the year 1850 he released writings on the subject under the title RESEARCHES ON MAGNETISM, ELECTRICITY, HEAT, LIGHT, CRYSTALLIZATION AND CHEMICAL ATTRACTION.

For the great spirits of antiquity, the Gods were never anything more than a poetical expression of the subordinated forces of Nature, a speaking image of its inner organism; it is as symbols of cosmic and animic forces that these god-archetypes live indestructible in the

consciousness of the various races of man. This diversity of gods and forces, the initiates of thought, was dominated and penetrated by the supreme God, or pure spirit of the Absolute Monad.

The words "animic" and "animism" are derived from the Latin "anima," meaning, "breath" or "soul." The hypothesis of animism was greatly advanced by Pythagoras, and later by one of his more popular devotees, Plato. This hypothesis demonstrates that an immaterial force animates the entire universe—the natural phenomenon that things animate and inanimate are held to possess an innate soul.

In the year 1871, a professor of Anthropology at Oxford, Sir Edward Tylor, suggested in his book PRIMITIVE CULTURE that animism was the 'minimum' definition of religion and the explanation of its origin. The earliest philosophers probably made their first step by the obvious inference that every man has two things belonging to him, namely, a life and a phantom. These two are evidently in close connexion with the body, the life is enabling it to feel and think and act, the phantom as being its image or second self; both, also, are perceived to be things separable from the body, the life as being able to go away and leave it insensible or dead, the phantom as appearing to people at a distance from it. Tylor went on to argue that primitive man assumed that the 'life' and the 'phantom' were 'manifestations of the same soul.'


SIR EDWARD TYLOR

Tylor described the anima, or soul, thusly: "It is a thin, unsubstantial human image, in its nature a sort of vapor, film, or shadow; the cause of life and thought in the individual it animates; independently possessing the personal consciousness and volition of its corporeal owner, past or present; capable of leaving the body far behind, to flash swiftly from place to place; mostly impalpable and invisible, yet, also, manifesting physical power, and especially appearing to man waking or asleep as a phantasm separate from the body of which it bears the likeness; continuing to exit and appear to men after the death of that body; able to enter into, possess, and act in the bodies of other men, of animals and even of things."

The famous Sir James Frazer, author of the classic, influential book THE GOLDEN BOUGH, was a disciple of Tylor. Frazer believed that from the earliest times the innumerable multitude of spirits, both good and otherwise, were of necessity reduced to a comparatively small number of deities; animism then became replaced by polytheism. It was believed that from this stage of the worship of many

gods (polytheism) that this would bring man to a finer comprehension of the one solitary deity (monotheism), the Absolute Godhead.

Not unlike the Northern Goddess Freyja, the Phrygian Mother Goddess of Nature Cybele was, also, depicted being drawn in a chariot by cats and had a mystery cult following. The sculpture above is from an altar dedicated to Cybele from the late third century C.E.

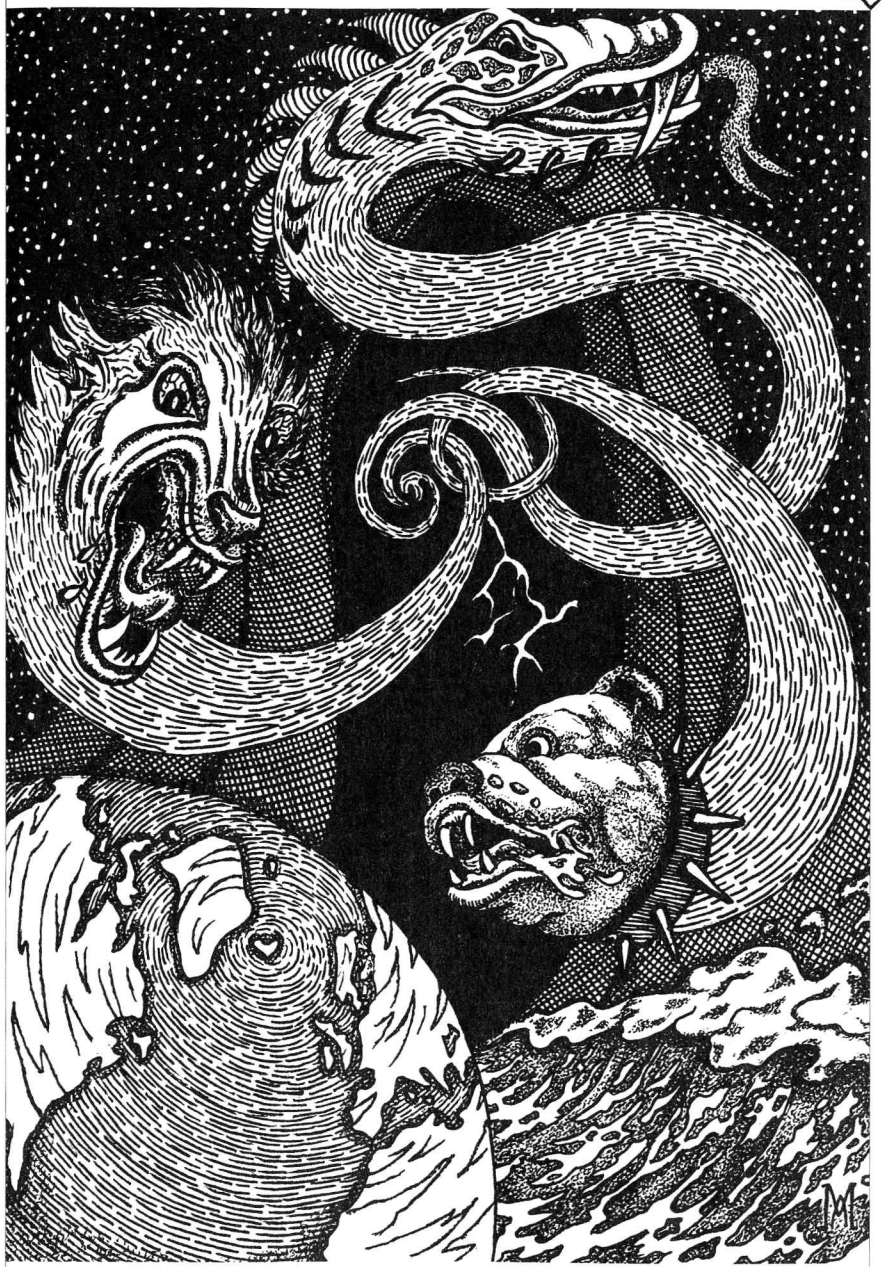
What worlds have existed and have been traversed through infinite time to bring us the divine light and the light of genius throughout our history? We know not; but great lives of demi-god legend have been lived, the realms of the superman do exist. The conscience of nations is not mistaken; the prophets have not lied in calling these men "the sons of Gods." Their mission is demanded by eternal truth; they are protected by invisible legions, and the living word speaks in them!

Alexander the Great lived only to his thirty-third year and was commanding armies at the age of sixteen. A student of Aristotle, this legendary conqueror, initiated, as was also his father, Philip, into the pagan Mysteries of Samothrace, proved himself as worthy a legend in the flesh as was Achilles of Homer's Iliad. With a mere handful of Greeks, he crossed Asia as far as India and established a world class empire. Alexander's sword typified the last flash of the golden Greece of the high God Orpheus, illumining both East and Western worlds.

Men of such caliber have borne different names in history. They are primordial men, adepts, great initiates, sublime geniuses, who transform and metamorphose humanity. So rare are they that they may be counted upon our fingers. Providence scatters them here and there at long intervals of time, like stars in the universe. And from the universal fire of the rolling astral light, that our distant ancestors called the Rhea Kybele, will come others—great ones—to assist our people in desperate times of the ages. It may be difficult, but certainly not impossible, for carnal man to communicate with the higher, non-corporeal realms, but he must be fundamentally influenced by the great commotion of history—then the eternal truth springs forth like a flash of light. When man listens to the divine call, a new life is created in him; now he no longer feels himself alone, but in communion with his Gods and all truth, ready to proceed eternally from one verity to another. In this new life, through elevated thought and biological determinance, he then becomes one with the universal will.

He buries gold who hides truth.

—PYTHAGORAS



ROOTS OF RAGNAROK

THE AGES OF GEOLOGY

MIDGARD IS THE CRADLE
THAT ROCKS ABOVE THE ABYSS—
OUR EXISTENCE IS BUT A
BRIEF CRACK OF LIGHT BETWEEN
TWO ETERNITIES OF DARKNESS.

The great Solar-myth underlies all the ancient mythologies. It commemorates the death and resurrection of the sun. It signifies the destruction of the light by the clouds, the darkness and the eventual return of the great luminary of the world. That which was most instrumental in conforming mankind to adopt the solar based religions took place in a time long before our written history. It was a thing so terrible, so incomprehensible, pitiless and destructive, that even today its dreadful memory still lingers deep in the genetic memory of all mankind.

In the Northern European pagan religion of

Wotanism, this dreadful cataclysm is symbolized in three ominous spectres known as: the Fenris Wolf, the Midgard Serpent Jormungand and Garm the Dog. The Southern Europeans knew them as: Python and Typhaon or Cacus, which is the same as Vritra in the Indo-European sanskrit. The Christian bible referred to them as: Satan, Behemoth and Leviathan. Yet, there is simply one name to describe the most awesome monster serpent of all, "The Great Comet."

All the winged beasts breathing fire are a symbolic recollection of the comet; with its head and long tail it captures the semblance of a great serpent traversing the heavens. Modern science confirms that comets often travel in groups of two or three, as reflected in world mythologies. One thing is for sure, there is no destruction so complete to this planet and threatening to all life forms than that black moment when a great comet strikes the earth. Our planet bears the telltale scars of meteor and asteroid collisions as well. Though smaller in size, the devastation is such that one would be fortunate never to have experienced such a living nightmare.

Mankind has been an intelligent audience, watching the long, on-going developments of the cosmic drama. However, let us try to imagine the tremendous impact of a great comet striking the earth's surface at ever increasing impetuosity, carrying with it a heat that is so strong that it can melt granite rock and evaporate waters of whole oceans. The tail of debris which follows such a great comet is incredible in its length. A passing great comet, witnessed in 1843, possessed a tail 150 million miles long; such a length would reach from the sun to the earth and have over 50 million miles of tail to spare. This debris, should it pass through our atmosphere, creates what is known as the "Drift Age," showering the earth with a heavy layer of rocks, boulders and dust. Many of the ancient legends tell of how this cosmic dust would completely blot out the sun and stars, causing darkness and gloom for long periods. The passing of time, both night and day, would become almost indistinguishable.

The ancient legends, also, describe the aftermath of the Great Comet's contact with earth thusly:

"Instead of the fair face of the world as they have known it, bright with sunlight, green with the magnificent foliage of the forest, or the gentle vendure of the plain, they go forth upon a wasted, and unknown land, covered with oceans of mud and stones; the very face of the country changed—lakes, rivers, hills, all swept away and lost. They wander, breathing a foul and sickening atmosphere, under the shadow of an awful darkness, a darkness which knows no morning, no stars, no moon, a darkness palpable and visible, lighted only by electrical discharges from the abyss of clouds, with such roars of thunder, which we in this day of harmonious Nature, can form no conception of. It is, indeed, 'chaos and ancient night.' All the forces of nature are there, but disorderly, destructive, battling against each other and multiplied a

thousand-fold in power; the winds are cyclones, magnetism is gigantic, electricity is appalling. The world is more desolate than the caves from which they have escaped. The forests are gone; the fruit-trees are swept away; the beasts of the chase have perished; the domestic animals, gentle ministers to man, have disappeared; the cultivated fields are buried deep in drifts of mud and gravel; the people stagger in the darkness against each other, they fall into the chasms of the earth; within them are the two great oppressors of humanity, hunger and terror; hunger that knows not where to turn; fear that shrinks before the whirling blasts, the rolling thunder, the shocks of blinding lightning; that knows not what moment the heavens may again open and rain fire and stones and dust upon them. God has withdrawn his face; his children are deserted; all the kindly adjustments of generous Nature are gone. God has left man in the midst of a material world without law; he is a wreck, a fragment, a lost particle, in the midst of an illimitable and endless warfare of giants.

"Some lie down to die, hopeless, cursing their helpless Gods; some die by their own hands; some gather around the fires of volcanoes for warmth and light-stars that attract them from afar off; some feast on such decaying remnants of the great animals [dinosaurs] as they may find projecting above the debris, running to them, as we shall see, with outcries and fighting over fragments."

The earth's existing geological strata, along with the artifacts of man and other life form remnants and fossils, read like an open book through the eons of time, dispelling so many unsubstantial theories that we still contend with today. Aryan man was never an unintelligent, hairy, simian brute who lived in caves like a common animal. There has never been one single piece of substantial evidence to support such a claim. Yet there is an abundance of sound evidence to prove otherwise and very good reason to believe that our capacity for intelligence was much higher in the far distant times. Civilizations have been discovered dating back to before the Dinosaur Age. For instance, in the state of Louisiana on Petite Anse Island remarkable discoveries have been unearthed, showing in many cases the bones of the Mastodon found buried well above layers of earth strata which contain pottery, woven baskets and jewelry. Highly intelligent civilizations and whole continents have been ever changing since man first walked upon the earth. Digging through geological history, we find that what did in fact drive man into caves in certain periods of time was the need to escape the deluge of the great comets. The larger animals, such as the dinosaurs which could not escape initial impact, the pummeling of rocks, prolonged frigid cold, scorching heat, wind storms, poisonous gas and flooding, were to vanish forever.

The traditions of the following cultures reveal to us that the earth's surface was once drastically altered by a great comet:

a) The ancient Britons, as narrated in the mythology of the Druids

b) The ancient Greeks, as told by Hesiod
c) The Teutonic Elder Edda and Younger Edda
d) The ancient Romans, as narrated by Ovid
e) The ancient Toltecs of Central America, as told in their sacred books
f) The ancient Aztecs of Mexico
g) The ancient Persians, as recorded in the Zend Avesta
h) The sacred records in Tibet
i) The ancient Indo-European Hindus, as told in their holy books

These along with dozens of aboriginal legends around the world all relate the same descriptive catastrophe. Christians will find a detailed account of the event explained in the Book of Job. The above religions all agree upon the following distinct points:

1) The Golden Age; the Paradise
2) The universal, moral degeneracy of mankind, the age of crime and violence
3) God's vengeance
4) The Serpent (flaming comet); the fire from heaven
5) The cave-life and the darkness
6) The cold; the struggle to survive
7) The "fall of man" from virtue to vice; from plenty to poverty; from civilization to barbarism; from the tertiary to the drift; from paradise to the gravel
8) Reconstruction and regeneration

From what has been thus revealed through geological findings and the diverse religions of the world, can all of this be accident? Can all of this mean nothing? In Aryan Wotanism Ragnarok marks the day of the Great Comet's return. Heimdall sounds the warning on his Gjallarhorn, as Wotan and the Gods of Asgard, along with the best warriors (the Einherjar) arm themselves and speed forth to the greatest of all battles. Wotan rides first; with his golden helmet, resplendent Byrnie and his spear Gungnir, he advances against the Fenris Wolf (the first comet). Thor stands by his side, but can give him no assistance, for he has his hands full in his struggle with the Midgard Serpent, (the second comet). Frey encounters the fiery fiend Surt, who is associated with the comet and heavy blows are exchanged ere Frey falls. The cause of his death is that he had previously relinquished his sword to Skirner, even the Dog Garm (the third comet), that was bound before the Gnipa Cave gets loose. He is the greatest plague. He contends with Tyr, and they kill each other. Thor gets great renown by slaying the Midgard Serpent, but retreats only nine paces when he falls to the earth dead, poisoned by the venom that the serpent blows upon him. He has breathed the carbonated-hydrogen gas of the comet. Surt then casts darkness and raging fire upon the universe, blotting out sun and stars and the earth becomes engulfed by the sea—chaos reigns. This is a time known as the "Twilight of the Gods," "Götterdämmerung," until Vali,

the new sun, is born of the frost and kills the darkness. It is light again. Balder, son of Wotan, now the new Aryan Allfather, returns after Ragnarok. Once again the Gods, the earth and its people are born anew and the whole world rejoices.

Today pagans still celebrate the last death and rebirth of the sun with the May Day fertility ceremony, the May Pole and the May Queen. In the full tradition of the ceremony, a man clad in green leaves represents summer, another clad in straw represents winter (fittingly symbolic of the emptiness and misery of the Great Comet Drift Age).

In the Teutonic legends it is stated that three severe winters followed the great cataclysm, followed by three more, which are known in Wotanism as the "Fimbul Winter."

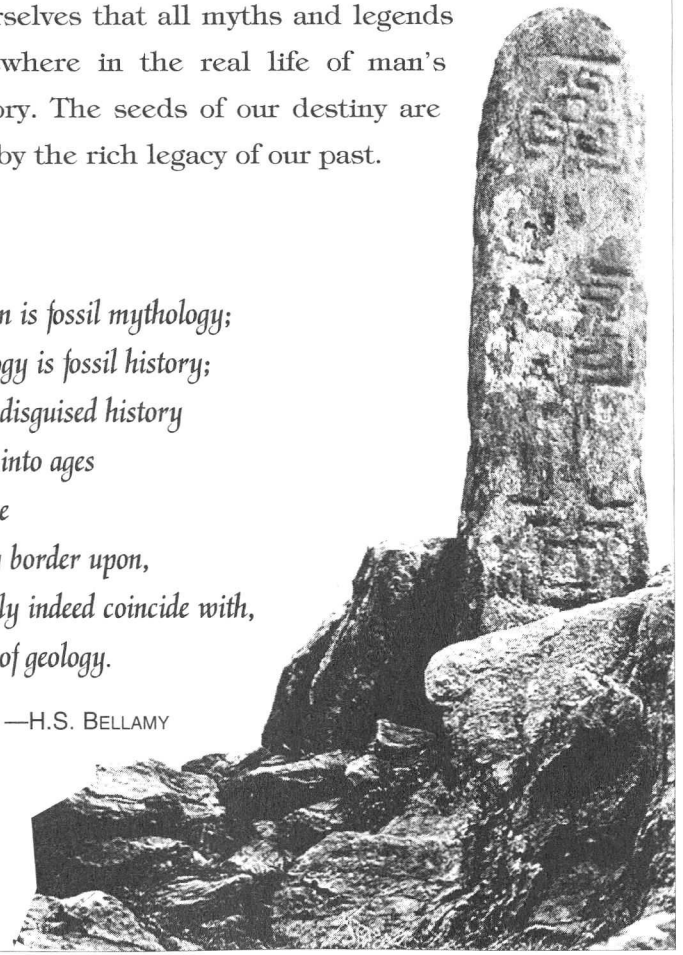
Grim Fimbul raged, and o'er the world
Tempestuous winds and snow storms whirled;
The roaring ocean icebergs ground,
And flung its frozen foam around,
E'en to the top of mountain height;
No warming air
No radiance fair
Of gentle summer's soft'ning light,
Tempered this dreadful glacial night.

—VALHALLA, J.C. JONES

Classical scholars laughed at Heinrich Schliemann when he set out with Homer's writings of Greek legends in one hand and a spade in the other. But he succeeded in digging up legendary Troy, and thereby demonstrated that it is rash to underestimate the historical value of our Aryan folk memory. Today NASA satellites can see remnants of long-forgotten civilizations, lying in ruin on the ocean floor of both the Atlantic and Pacific. We must always remind ourselves that all myths and legends start somewhere in the real life of man's living history. The seeds of our destiny are nourished by the rich legacy of our past.

Religion is fossil mythology;
mythology is fossil history;
and this disguised history
takes us into ages
so remote
that they border upon,
and partly indeed coincide with,
the ages of geology.

—H.S. BELLAMY



SACRED PLACES

Magic Spirit of Forgotten Time

Every race has its holy centres, places where the veil is thinnest.
These places were developed by the wisdom of the past,
until a powerful spiritual atmosphere was engendered there
and consciousness could easily open to the subtler planes
where the messengers of God came to meet it.

—GLASTONBURY, Dion Fortune

The great sacred sites of the world are found in geophysically significant locations where strange lights and other phenomena are often reported. Even the latest scientific research cannot fully explain these same mysteries that attracted the ancients so very long ago. Fortunately many of the early sacred sites have survived the attrition of time, and continue to puzzle us and confront us with questions which have yet to be answered. It is no secret that the ancient spiritual teachers possessed powers of mind that we of this day have forgotten how to use.

Over 70 gigantic stones, each weighing between 30 and 50 tons, were used to construct the stone circle at Stonehenge. In Northern Europe, Stonehenge is most celebrated of all sacred circles and its origins seem to be lost in time. Some believe that it was constructed before the Great Pyramid and Sphinx in Egypt, and may well date back to Atlantis or Hyperborean times. Opposing theories purport that it was built as recently as 3,500 years ago. There are an estimated 900 standing stone circles in the British isles alone.

Stone circles had four mutually compatible purposes:

1) Astronomical calculators.
2) Generators of terrestrial energy.
3) Storage batteries for both cosmic and terrestrial energies.
4) Radiating devices to broadcast these energies across the land (possibly through the lay system).

One of the most sacred Teutonic pagan sites up until 772 C.E. was the great Irminsul (world tree) pillar which was located in a temple enclosure in Obermarsberg, Germany. It was zealously destroyed in that year by the ruthless Emperor Charlemagne in the effort to convert pagan Europe through the domination of the Christian Church.

Turf mazes are often found near sacred sites and are known to have ritual significance. Various theories exist as to the original purpose of turf mazes. The maze, unlike the labyrinth, has more than one path leading toward its goal.

All geomantic schemes involve belief in an omphalos or "world navel," the sacred center of the world from which order was created out of chaos. Delphi in Greece was one such center. The Celts and Greeks believed that the landscape was the physical embodiment of spirits or gods.

Many ancient monuments are located where electrical storms are common and where strange unexplained lights reportedly appear. Some are located above fractures or faults in the earth's crust, leading investigators to believe that at least some sacred places are situated at precise grid cross sectors where the earth, which acts like a giant motor, produces a concentrated amount of electricity. Throughout history U.F.O. sightings have been common in such areas. Ancient runways and gigantic symbols carved in the earth, which can only be seen from on high, add to these age old mysteries.

Perhaps the oldest sacred site in northern Europe is to be found in Ireland, and was called Tara. Christian intruders would later rename this ancient, pagan, holy shrine to New Grange. At this chambered mound people have reported that they had received a powerful electric shock when touching the stones there. The entire mound is faced with quartz stones. One peculiar feature of quartz crystal is its apparent ability to give off a significant

electrical charge under certain conditions.

Sacred mound building is not new to Aryan man, and certainly not a custom exclusive to American Indians, as many today have been misled to believe. In fact, in America literally thousands of European burial mounds that predate the Viking age have been discovered throughout the East coast and as far inland as Wisconsin, Illinois, Oklahoma and Arkansas. Many of these mounds have yielded a treasure trove of Celtic and Phoenician armor, weapons and various artifacts dating back to 500 B.C.E. Also, in the northeastern region of America have been found underground stone temples of worship dedicated to their Celtic god Bel, megalithic stones and dolmens with runic and ogamic inscriptions. Remnants of standing stone circles, highly characteristic of European paganism, have been found in various areas of America's eastern states.

Most recently a standing stone circle was discovered in Miami, Florida beneath an old, derelict motel that was demolished. It is believed that this particular circle may date back to Atlantian times.

Caves have long been used as sanctuaries and for ritual use. Man has created artificial caves for spiritual use as well. Rameses II, of Egypt in the 13th century B.C.E., designed a cave in which the sun shines through the entrance to illumine the divine figures within its inner sanctuary. Ancient Crete had many cave sanctuaries as well. This custom was widely spread by the early Indo-Europeans. Suggested as the womb of the mother earth, caves have traditionally held a great mystique and at times have been associated with the birth of Gods and heroes.

Nature itself provides a variety of sacred places such as mountain tops, valleys and special trees, rock formations and springs. Water is often associated with sacred sleep. Among the Celts of Britain, seers would wrap themselves in animal skins and lie near holy pools or waterfalls in order to have visionary dreams. In ancient Greece there were 320 documented dream temples, or Asuleions, all of which had sacred springs. Water played an important part in the purification procedures that were followed at these ancient dream temples.

The deeper we probe the roots of our civilizations we come to find that we are left with more mysteries than when we started. Long held theories in science, history and religions can wash away seemingly overnight with a single, irrefutable discovery. Recently in 1996, a 9,000 year old Aryan corpse, coined 'the Kennewick Man,' was found buried on the banks of the Columbia river near Yakima, Washington.

In London, Texas an iron hammer was found encased in solid rock. Rock formations in that area where the hammer was found have been reliably dated to the Ordovician geological epoch of nearly a half-billion years ago.

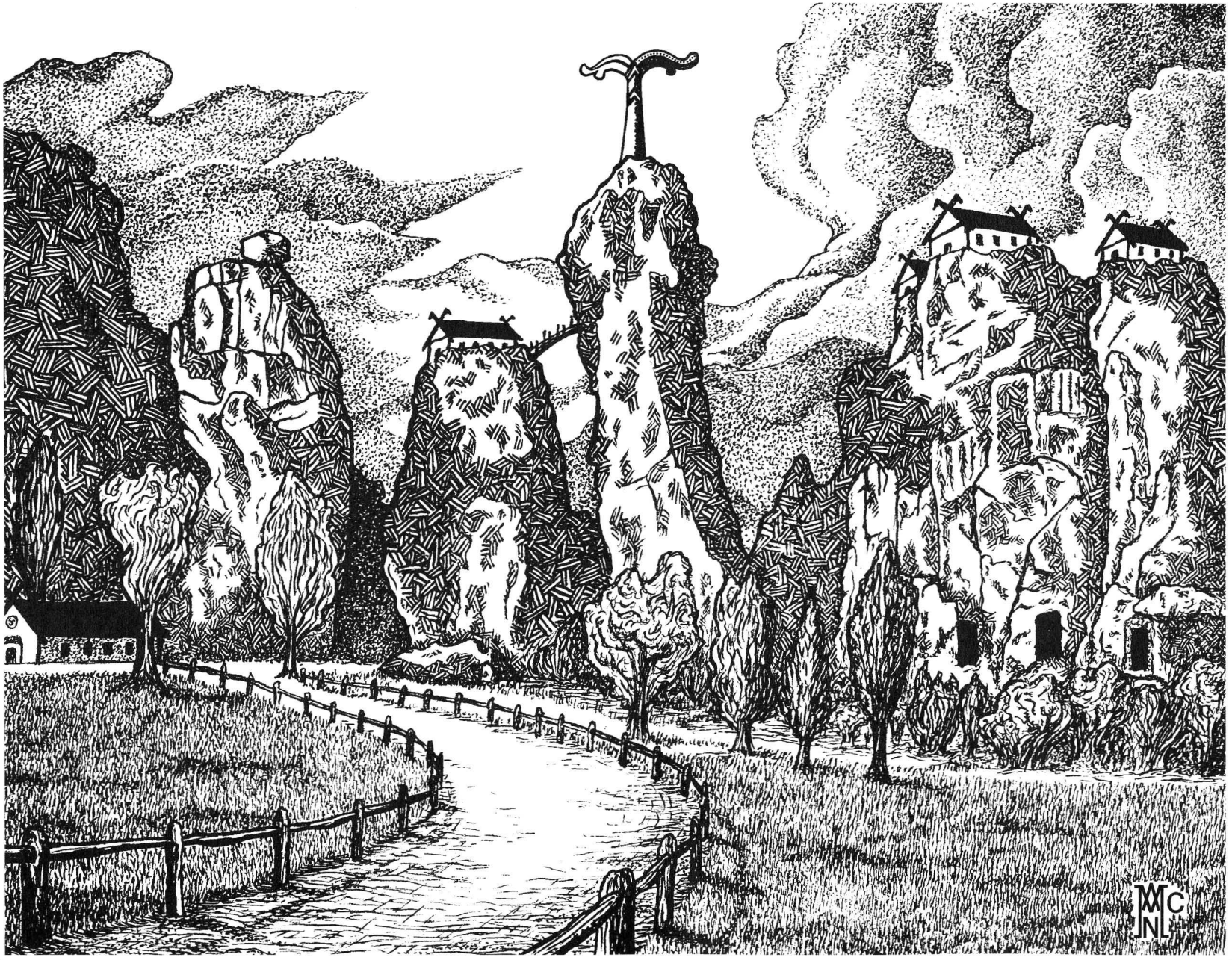
In 1961 in the Coso Mountains of California rock collectors had split a stone in half and were surprised to find a most unusual geode. Within the stone geode was discovered a metal core wire surrounded by some ceramic material, somewhat similar to a spark plug. Stone can only be dated in segments of not less than fifty thousand years. Many similar findings continue to reveal that Aryan man has a far much older past than has been assumed by so many unenlightened scholars, historians and short-sighted theologians.

It is to our greater advantage to put aside the long-held, narrow conception of man's beginnings on this planet and accept the reality that higher civilizations have existed eons before the dawn of our own written history. In our very short ten thousand years of civilization we already stand at the brink of total destruction. How soon we forget that life is fragile and quick. The Gods of our folk still serve as a bridge to our distant origins, and as archetypes provide the strength and assurance of our being that is necessary to meet the uncertainties of the future here on this tiny planet that spins in a quiet corner of the universe.

When we understand that we are born into the physical world from the astral and to the non-physical realms we return whence we came, how real, then, is this fleeting instant that we call life? Learn to be silent. Let your quiet mind listen and absorb. Our sacred places may be more sacred than you may ever have imagined.

THE FOLLOWING STONEHENGE VERSE BY THOMAS STOKES SALMON WON THE £20 NEWDIGATE POETRY PRIZE AT OXFORD UNIVERSITY IN 1823.

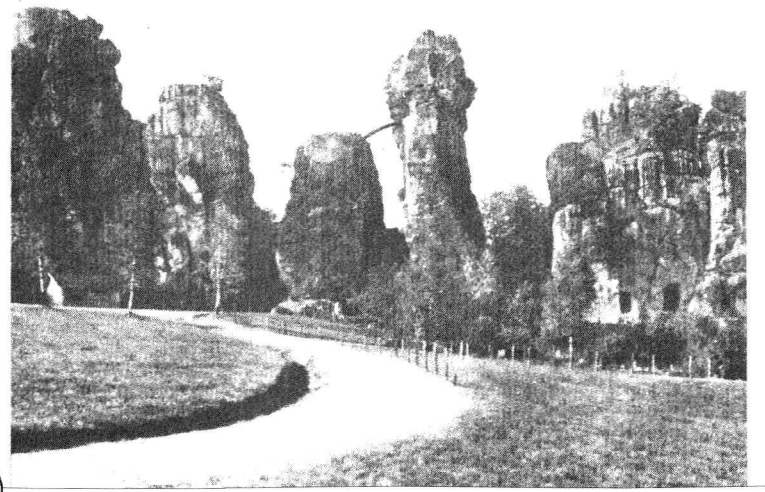
Wrap't in the veil of time's unbroken gloom,
Obscure as death, and silent as the tomb,
Where cold oblivion holds her dusky reign,
Frowns the dark pile on Sarum's lonely plain.
Yet think not here with classic eye to trace
Corinthian beauty, or Ionian grace:
No pillar'd hues with sculptur'd foliage crown'd,
No fluted remnants deck the hallow'd ground;
Firm, as implated by some Titan's might,
Each rugged stone appears its giant height,
Whence poised fragment seems to throw
A tumbling shadow on the plain below.
Here oft, when evening sheds her twilight ray,
And gilds with fainter beam departing day,
With breathless gaze, and cheek with terror pale,
The lingering shepherd startles at the tale,
How at deep midnight, by the moon's chill glance,
Unearthly forms prolong the viewless dance;
While on each whisp'ring breeze that murmurs by,
His busied fancy hears the hollow sigh,
Rise, from thy haunt, dread genius of the clime,
Rise, magic spirit of forgotten time!
'Tis thine to burst the mantling clouds of age,
And fling new radiance on traditions page:
See! at thy call, from fables' varied store,
In shadowy train the mingled visions pour...

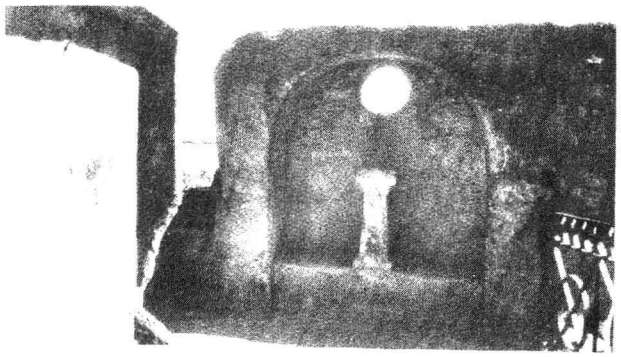


Die Externsteine

In the heartland of Germany, located in the Teutoburger Wald near Detmold in Lower Saxony, is a most dramatic geophysical configuration of rocks known as Die Externsteine. Since prehistoric times it has been a spiritual mecca and sacred place of pilgrimage. To this day it continues to captivate and mystify its visitors.

At the summit of one of the Externsteine rocks is to be found the remains of a very old, pre-Christian, rock-cut chapel with a staller and circular window carved out above. In 1923 it was discovered that the round window, seen from the center of a niche in the opposite wall, framed a view of the moon at its northern most extreme and, also, let in the light of the sun at the Summer Solstice. This added credence to the belief that the chapel was more than just a place of worship, but a solar observatory. It was later





discovered that the Externsteine was connected with a whole system of astronomical lines, linking the sacred places of the Teutoburger Wald and the whole of North Germany.

From earliest of times Die Externsteine has had an important influence on European history. Pagan ritual was often performed there, until Charles the Great in the 8th century cut down the ancient holy Irminsul which donned the uppermost pinnacle of rock. In the first half of the 20th century plans were made to restore the sacred pillar and to crown the remaining peaks with Teutonic Viking style hofs. Such inspired, monumental designs to enhance Aryan pagan spirituality and native Germanic genius would become abandoned, democratized and de-mystified. The Externsteine and its planned renovation fell victim to the degradation of all Aryan ideals following World War II. Since the close of the war the tourist guide books explaining the true history of the Externsteine have been re-written to exclude any reference to pre-historic astronomy, holy lines and ancient Aryan culture.

SYNCHRONICITY

Pathways to the Gods

On 22 January 1961 I had lunch with Hermann Hesse
at his home in Montagnola,
in the Italian section of Switzerland.
Snowflakes were fluttering by the window,
but in the distance, the sky was bright and clear.
As I turned away from the view,
I caught the clear blue eyes of Hesse sitting
at the far end of the table.
"What luck," I said,
"to find myself lunching with you today."
"Nothing ever happens by chance" he answered.
"Here, only the right guests meet.
This is the Hermetic Circle."

—CIRCULO HERMETICO
MIGUEL SERRANO

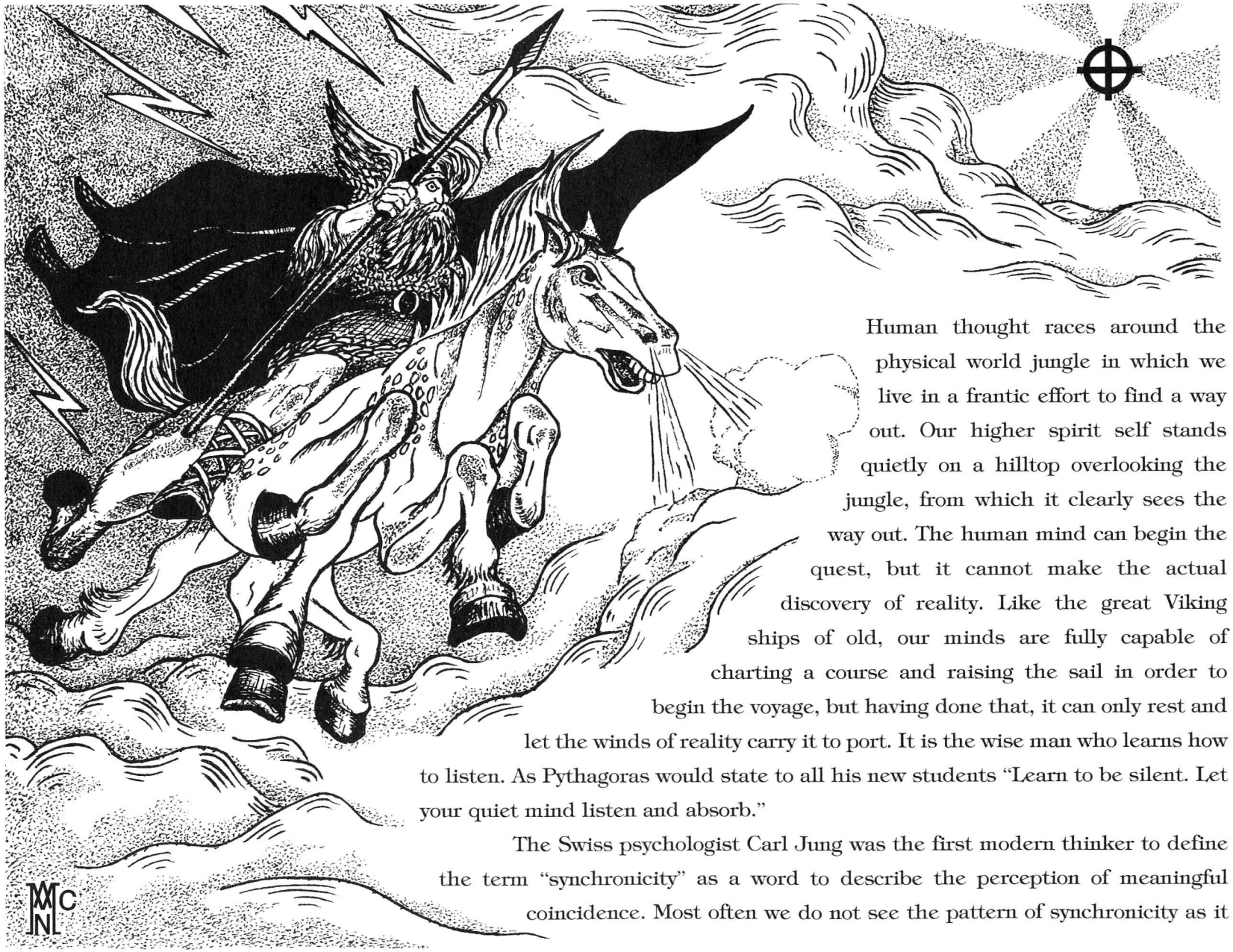
During Viking times King Canute, a Danish ruler of England, was worshiped and flattered by his subjects. They thought he possessed supernatural powers which could keep them safe and happy. Being a wise monarch, Canute looked for a dramatic way to teach his subjects about the Higher Power.

While visiting a seashore at South Hampton one day he ordered a chair to be brought to him. When the puzzled attendants obeyed, the King commanded, "Set the chair in the sand, in the part of the incoming tide." As they did so, Canute sat down in the chair and asked "Now, do you think the tide will obey me if I command it to stop? We shall see."

Canute commanded the tide to halt. It crept closer. He shouted the order once more. The tide advanced to splash around his ankles. The King continued his demands; the sea continued to splash against him with increasing force. Finally an impudent wave broke over the entire royal party, causing everyone to retreat, dripping wet.

"Now you see," King Canute merrily called out "that the highest of human persuasion is as nothing when compared with Natural Laws. Do not seek to control Universal Truth, but ally yourself with it."

A little consideration of what takes place around us every day would clearly demonstrate that a higher law than that of our personal will regulates events. It is only when we open ourselves to the unseen forces which beckon to guide us that we free ourselves from the false ego-self and penetrate the inner strength of real being in the physical and non-corporal realms.



Human thought races around the physical world jungle in which we live in a frantic effort to find a way out. Our higher spirit self stands quietly on a hilltop overlooking the jungle, from which it clearly sees the way out. The human mind can begin the quest, but it cannot make the actual discovery of reality. Like the great Viking ships of old, our minds are fully capable of charting a course and raising the sail in order to begin the voyage, but having done that, it can only rest and let the winds of reality carry it to port. It is the wise man who learns how to listen. As Pythagoras would state to all his new students "Learn to be silent. Let your quiet mind listen and absorb."

The Swiss psychologist Carl Jung was the first modern thinker to define the term "synchronicity" as a word to describe the perception of meaningful coincidence. Most often we do not see the pattern of synchronicity as it

weaves throughout our lives. There are many various ways in which synchronicity makes itself known to us. We may be thinking of an individual whom we have not seen in a long time, only to surprisingly connect with them a short time later. At a bookstore we may find ourselves unconsciously directed to a precise volume that is highly essential to us at that moment. A stranger may, for some unknown reason, frequently cross in our life in a way that is beyond what we would expect by pure chance. Casual messengers surround us constantly but we must learn how to acknowledge the signs and interpret them.

This seemingly imperceptible and somewhat telepathic ability can be fine tuned within the minds of most people who have the presence of mind to separate the inner-self from the exterior-self. Like a guardian spirit, the messages attempt to convey to us that our lives are about to shift in some direction.

When Abraham Lincoln was young he lived in a small farming community in Illinois. At that time Lincoln felt that his destiny demanded more than the life of a local craftsman or farmer, like the residents around him. One day he encountered a peddler who had obviously fallen on hard times, and who asked Lincoln to buy an old barrel of goods, mostly worthless, for a dollar. Lincoln decided to give the peddler the money and stored the goods in his home. Only later, when he cleaned out the barrel, did Lincoln find, among the miscellaneous items, a full set of lawbooks. This seemingly unintended purchase caused him to focus his studies to become a lawyer, and ultimately attain his well-known place in history.

We do ourselves much service when we leave the doors open to intuition and to not discount the many casual signals that beckon to us.

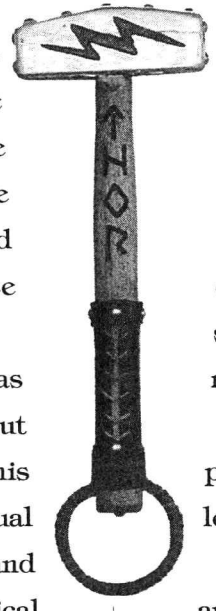
It was Jung's belief that archetypes manifested themselves, at least occasionally, in physical events and in states of mind at the same time, also, under the Law of Synchronicity. Jung refers to the case of Swedenborg, who experienced a vision of fire in Stockholm at the same time as an actual fire was raging. Jung considered that some change in Swedenborg's state of mind gave him temporary access to "absolute knowledge" to an area in which the limits of space and time are transcended.

We contact the higher powers only as we loosen our attachments to them. Most people's waking hours are consumed with useless, mundane effort. It is a tendency to place many unnecessary needs and demands upon ourselves based upon our ego-directed drives. These areas of negative influence all interfere with the natural flow of the real gift. One must be aware of a negativity before it can be destroyed. Some of our negativities are unknown to us and it may require a synchronistic shock or crisis to reveal them.

All the triumphs and failures that can be experienced by man in this physical world are valuable

lessons for our developing spirits, which are characterized and expressed by the folk-god archetypes and legends found within our indigenous mythological lore.

Synchronistic phenomena among the Aryan race occur not uncommonly when a constellation of active psyches converge to the foreground of an archetype such as Wotan, or other formidable patriarchal or matriarchal gods. These powerful and usually emotional energies are able to move the unconscious, and with it the archetype, into the foreground of the conscious. The microcosm of our interior psyche by way of the archetype reflects itself on the screen of the macrocosm of sense perception. Inner eternity and outer eternity meet in man, and thus we come to realize that our bodies serve as portals between two worlds.



Jung maintained that a race archetype, such as Wotan, is not purely psychic—the stuff of dreams, but rather psycho physical—only partly psychic. By this theory the archetype is capable of manifesting in a dual fashion, appearing internally as a psychic image, and externally as a physical event, at times even as a physical object.

In Stephen A. Hoeller's book THE GNOSTIC JUNG he writes, "The archetype then, when manifesting in a synchronistic phenomenon, is truly awesome if not outright miraculous—an uncanny dweller on the threshold. At once psychical and physical, it might be likened to the two-faced Roman god Janus. The two faces of the archetype are joined in the common head of meaning, which is the chief characteristic of human individuation."

The deeper we probe into the gnostic mysteries we find that the union of man and archetype, as well as life and spirit, are not just a casual relationship but an essential element to free us from our false ego and the confines of a lower conscious physical world.

God-images are not made, they become. The Wotan archetype has co-existed with Aryan man since the dawn of time through a wide range of patriarchal images. The popularized Viking characterization is but one of the many masks of Wotan. Today, the presence of such manifesting divinities might surface through some form of modern dress as apparition entity of a mystic configuration.

Our divinities are never static, congealed in divine perfection, but not unlike man are, also, growing, learning intelligences of many degrees.

Synchronicity is a means by which our gods and ancestors can reach out to us and through us and in turn provides us with available pathways to higher being and consciousness.

Man is the individualization of all functions, affinities and powers of the universe, and consciousness is the measure of individualization rendering actual that which is virtual in the cosmic memory.

THOUGHT & ACTION

Live Your Convictions!

It is idleness, not labor, that disgraces.

—Hesiod

Nature abhors beggars and idlers. Nothing can remain still and idle in God's all-wise scheme of creation. To live is to be incessantly active. One must either go ahead and evolve, or be swept backward by the forces of nature. In the first case, there is progress through individual effort; in the second case, there is degradation through lack of effort, inactivity and indifference.

All living forms are creators within specific limitations—but humans, by their soul, ego and free will are, comparatively speaking, gods of the universe, and have the exclusive ability to create anything which they are able to conceive—whether it be beneficial to life or destructive to life. In essence, each man is wholly responsible for his own life and its attendant conditions, as well as bearing the

responsibility for the living conditions of his entire race and mankind as well.

Man cannot change his past, as it is engraved forever in his record of life as a memory. The present is a reflection and result of the effects of past thoughts and actions, and probably modified by his free will and other influences during the present "now." Future course of life, although determined in a generalized way because of the effects of the past and present actions, words and thoughts (karma), seems open to a free will determination of why, how and what we would like to accomplish in life.

Through the ages numerous persons and institutions have capitalized on man's ignorance of his former and future lives, thus blinding him through their teachings and dogmas to beliefs which have no scientific or rational support. These beliefs have made a large class of people into automata, and followers of ideas of others. This manner of leadership of people is opposed to the law of evolution.

There is nothing to be gotten for nothing,
and there is no such thing as chance in the universe.

The upwardly evolving Aryan man must consistently strive towards perfection in all things. To think is to live and to exist without thinking is to be less than an animal. To the enlightened individual the invisible threshold separating the awakened man from the unconscious, everyday world of the living dead is clearly discernable.

The road of great efforts can lead us to success, happiness and fulfillment; whereas the road of least resistance ultimately leads to perpetual discomfort, defeat and misery. Everyone chooses the road he will take.

A person's freedom or imprisonment in the material world, therefore, is dependent upon his motivating ideas. Freed through living ideas, his consciousness dissolves iron chains and soars beyond the mightiest bastions of stone and earth.

Once awakened, one cannot return to the past ways of unconscious life. To do so would be to acknowledge utter self-failure and hopelessness. At the outset there may be immediate discomforts that are unavoidable, such as alienation by friends and family who are incapable of comprehending the evolving changes, both inwardly and outwardly. It is important to remember that only those who accept the essential you, and not the outer mask (what they want you to be), are your true friends. Real friendship, real love, is never perplexed, never qualifies, never rejects, never demands. It replenishes, by grace of restoring unlimited circulation. It burns, because it knows the true meaning of sacrifice. It is life illumined. Define yourself or be defined! Live your convictions! Do not expect results without exerting the effort. Dare to be real! Dare to be yourself!

Withdraw into yourself and look and if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes his line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labor to make all one glow of beauty, and never cease from chiseling your statue until there shall shine out of you from it the God-like splendor of virtue, until you shall see the perfect goodness established in the stainless shrine.

—PLOTINUS

Man thinks not with his brain, but through his brain. The mind does have limits to what it can absorb, retain and recall, so a conscious effort must be made in being very selective with the data which is processed into it. People spend vast amounts of time and money on scholastic knowledge, which more often than not is never actualized into anything substantial. Further, when the soul departs from the physical body all this accumulated, unassimilated information is also gone without any real benefit to the soul.

Of all the arts and sciences, life itself is the greatest and most profound. It takes many years to train a physician or a lawyer in the particulars of his profession, but it requires many lives of experience and thoughtfulness to bring a human being into the fullness of his own perfected self-being. In order to be a successfully evolved being, a man must study the laws which govern his development, and then apply those laws to every aspect of his living.

Wisdom is a universal medicine, and the only remedy for ignorance which is the foremost sickness of mankind.

The peak of present realization is the point of outlook from which we may perceive that vision of future possibility. Clear images of definite objectives are the seed ideas of future manifestations. Yet these must be seen as actual realities in the living present. The world every man inhabits is the world he forms by his mental imagery.

The entire universe of forms and experience has been created, in essence, as a thought form, and lies potentially ready for manifestation in grosser forms. Since thoughts are seeds for action then it follows that scattered thinking makes for scattered activity. Once you recognize the difference between the map and the territory, i.e. your ideas about something and the thing itself, then it is possible to increase your conceptual intelligence by being aware of your thoughts as thoughts. Since the "mind" is rather a slippery entity to define, look to your thoughts and dreams as a way of understanding your mind. Whosoever understands metaphor, then governs the mind. In the end it does not matter how much we know as much as what we

have done with what we know. We must resolve to take control of our destinies and to enact the will of the one which is our true will.

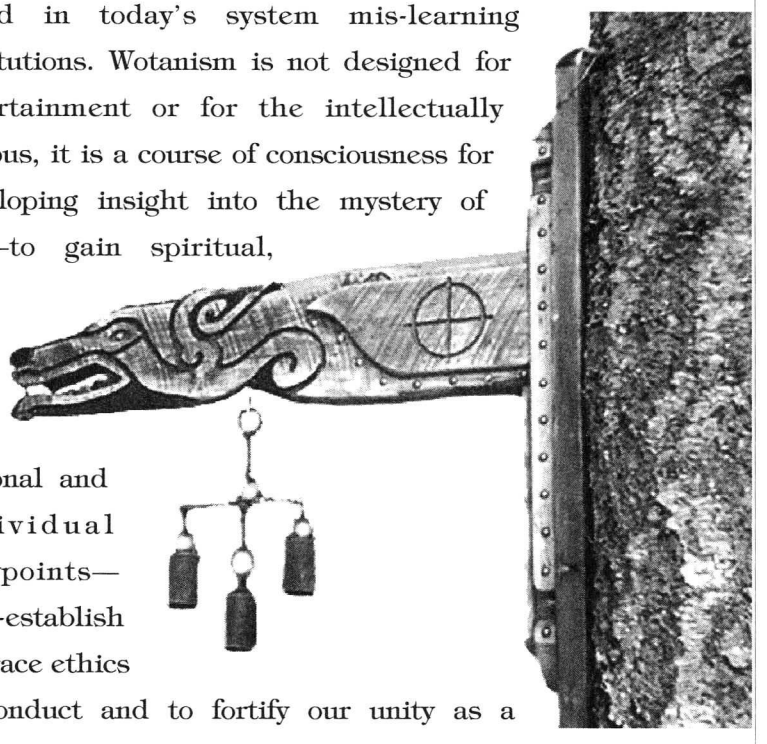
Imagination is not an escape from the world of fact. To say that a stone is an altar, or that fire represents a Deity, is not an escape from reality; it is an amplification of the insight into the experiential value of the fact.

—DR. E. GRAHAM HOWE

Every generation of a race faces its own problems, some left behind for us by our ancestors, some newly created. The last half of the 20th century has produced more critical problems for the Aryan race than any thousand years of previous history combined. We have grossly neglected the wisdom, culture and spirituality of our past.

The blind-sided preoccupation for temporal wants has left our ethnic soul famishing. As a race we have become rudderless, drifting through an atmosphere that is growing thinner and emptier. The minds of our children have become vacuums filled with media trivia and politically incorrect learning, and our entire value system and ethnic traditions left in tatters.

To meet this condition, which prevails throughout the length and breadth of our eroding western world, to stimulate a deeper interest, quicken a latent appreciation and facilitate the use of the dwindling periods of freedom that remain for self-improvement, this is a primary aim and concern of Wotansvolk worldwide. Grounded in the roots of race, heritage and our own comprehensive, indigenous spirituality, Wotansvolk tread a path of knowledge not found in today's system mis-learning institutions. Wotanism is not designed for entertainment or for the intellectually curious, it is a course of consciousness for developing insight into the mystery of life—to gain spiritual, national and individual viewpoints—to re-establish our race ethics of conduct and to fortify our unity as a people. To think rightly is an indispensible condition of acting rightly. The problem of "compulsion and freedom of community and personality" is not new; on the contrary, it is as old as human life itself.



Today, the whole artificial edifice, laboriously constructed by the one world democratic philosophy, is crumbling to ruins before our eyes, cities without a soul—

temples of doom. No hypothetical social contract devised by avaricious world cabals and universalist industrial, exploiters will ever furnish the necessary solutions for meeting the vital needs of mankind, nature and the very planet upon which we live. The existing system is a ravenous cannibal that feeds upon itself at the expense of human life and the limited vitals of nature. The measure of a sound and healthy society is that which is bound by common ancestry, heritage and the indestructible ties of blood. Those who have made a concerned study of ancient history understand that the decline of every great nation begins at that very point when our natural race instincts are abandoned.

Our future, our entire existence as a people,depends on the consciously directed force of thought and action that we formulate in the now of our life to mend the broken soul and spirit of our race for posterity

No easy hope or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will, and soul.

—RUDYARD KIPLING

THE NINE NOBLE VIRTUES OF WOTANISM:

Courage

Truth

Honor

Fidelity

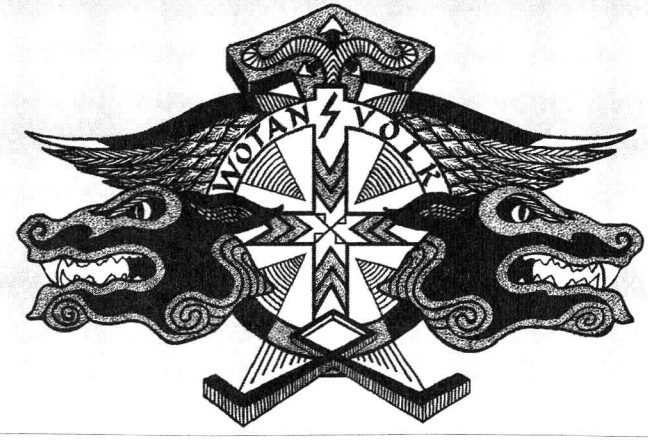
Discipline

Hospitality

Industriousness

Self-Reliance

Perseverance



VIRTUE

Divinity Lodged in the Flesh

Virtue is that perfect good
which is the compliment
to a happy life;
the only immortal
thing that belongs to mortality.

—Seneca

The great Aryan thinker Aristotle, 384-322 B.C.E., possessed one of the few really encyclopedic minds ever produced by the West and is still accepted by many today as the world's leading philosopher. To Aristotle man's happiness consisted within the construct of virtue—the mean between two extremes—and stated:

"Even if happiness is not sent by the Gods, but is the result of virtue and of learning of discipline of some kind, it is apparently one of the most divine things in the world; for it would appear that that which is the prize and end of virtue is the supreme good, and in its nature, divine and blessed."

Through the various nature-based mythologies of Aryan man, virtue remains an ever consistent and important factor which drives us on in the quest to higher learning and completion. The arts in particular serve as a vehicle that is bound in its essence to express the divine virtues with a seemingly infinite perfectibility.

The overriding cause of evil in man is ignorance. Hence, to reach the good we must have knowledge, and so the good is knowledge. The link between good and knowledge is a mark of Ariosophic thought throughout.

Christianity, as Bertrand Russell pointed out, is quite opposed to this. Clearly, Christian ethics proclaim, "The important thing is a pure heart," as Russell stated, "and that is likely to be found more readily among the ignorant." William Blake, the famed gnostic artist and poet

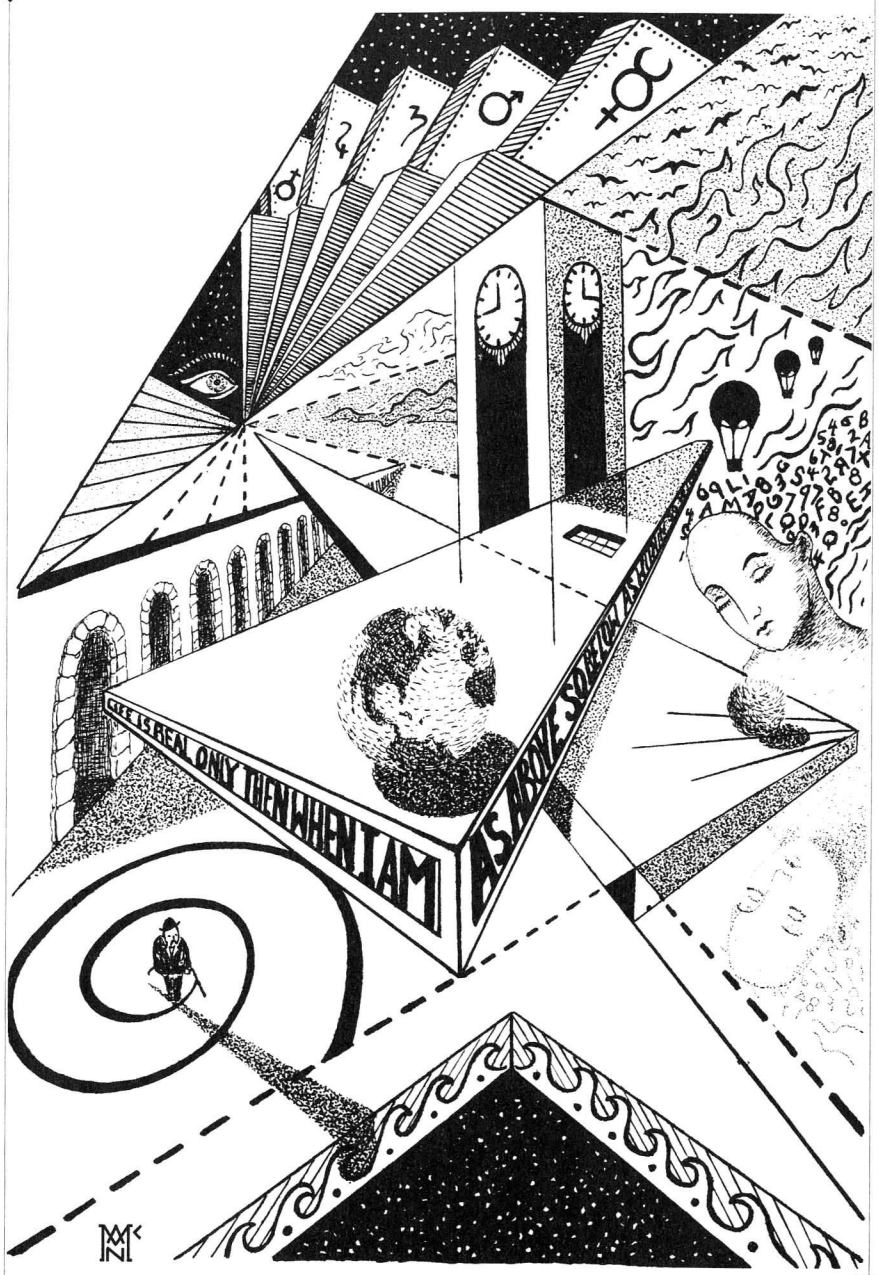
of the 19th century, was completely right when he declared, "I tell you, no virtue can exist but by breaking these ten commandments."

We must recognize that in some sense the eternal good of virtue is more vital than other things. Losses of material possession can always, in some measure, be repaired, but if one loses his self respect, he becomes less than human.

Aryan pagan ethics is marked by three basic principles. The first is called, "The Law of Nature" or "Natural Law." The natural law prescribes the good for man, race and society. The second principle is "happiness" or "well-being." This principle refers to the perfection of our biological and psychological being, which is the goal of all virtuous effort. Such perfection is achieved only by the development of proper habits. Good habits are called virtues; bad habits, vices.

"Virtue" is thus the third principle of Aryan ethics. It is the primary internal cause of good and happiness, and human activity in accordance with virtue is the very definition of happiness itself. The virtues come neither by nature nor against nature, but nature gives the capacity for acquiring them. This is developed by training and examples, which is why the ancestral mythology of a race is so very significant for the upward development and perfection of Aryan man.

The ethnic Gods of our folk mirror back to us



symbolically through archetypes, that which we strive to become. Through this pantheon we share our common folk consciousness, ancestry and origin. This virtue that we possess, when it has taken up the worship of the Gods and pure religion, sharpens the vision of both the eye and the mind, so that they can choose the good and reject the opposite— a virtue we call "prudence," because it foresees.

In a sound and healthy Aryan society the laws should be a reflection of the virtues that we hold. True law should not be a product of human thought, nor should it be an enactment of the people, but something eternal, which rules the whole universe by its wisdom in command and prohibition. Through history it has been a custom to say that law is the primal and ultimate mind of God, whose reason directs all things, either by compulsion or restraint. Wherefore, these laws which our Gods have bestowed upon us have been justly praised. Today's corrupt and unjust laws are a direct reflection of a sick and degenerate society which denies nature's standards and our Gods as well. For Aryan man the true and primal law applied to command and prohibition is the right reason of the supreme Allfather Wotan.

It is important to remember that the good man is good throughout all his life and not merely in parts. The greater part of that good consists in his loyalty, according to the spirit, performing his duties and filling his place as a member of a family, race and society. He will find that, when he has satisfied the demands of these spheres upon him, he will in the main have covered the claims of what he calls his good self.

Our ethnic virtues become the guides of our conduct and law of our being, which are social ideals. They directly involve relation to our folk, and if you remove others, you immediately make the practice of these virtues impossible... man is not man at all unless social, but man is not above the beasts unless more than social. In the Neitzschean perspective we would say that he must go beyond good and evil, he must transcend the common man and lift himself to the sphere of the Übermensch, that bridge between mortal man and the Gods of our folk.

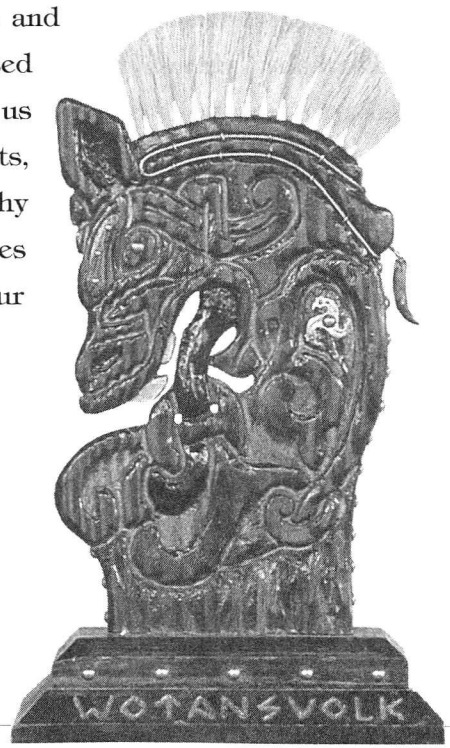
In current times the democratic delusion and its universalist principles have contributed largely to the collapse of western civilization in opposing the development of a genetic elite, paving the way for mediocrity and vulgarity. The highest form of society is that which maintains a natural course of evolution, ensuring that the best brains of the community shall assume prepondering influence in the guidance of its affairs. Nature dictates explicitly that individuals as well as racial species are not equal, therefore, each to his ability and the freedom to reach his greatest potential. The attempt to develop higher types by the same standards of the lower is a travesty which directly hamstrings all progress to the individual and ruins all hope for social

amelioration. It is incumbent on any healthy society to produce the largest possible number of truly superior men and women—of robust health, overflowing energy, unspoiled instinct and mental ability to analyze and create—and above all, to cultivate that integrated, masterful personality and elevated spirit of the noble, courageous and virtuous man.

Only that is good for a nation which comes from its own core and from its own seed, impelled by its own self-realization and will to be. The ancient Aryan religion of Wotanism is a superior counterforce to the increasing chaos of our times. The Wotan path is a full and intimate expansion of Aryan consciousness and ethics, worthy of our race and heritage; it is a nature based direction that encourages us to put forth our best efforts, as well as a life philosophy and ethnic identity that goes to the marrow of our ancestral being.

There is no man
but approves of virtue,
though but few pursue it.

—SENECA



THE IMPORTANCE OF

RICHARD WAGNER

If any one man must be credited for lifting Wotanism back to its rightful place in the present world stage of Aryan consciousness, without question, that individual was Richard Wagner.

It is not an exaggeration to state that Wagner wanted his art to become a revitalized religion of the blood. It was not "art for art's sake" that drove Wagner to the dizzying mystic heights of musical and poetic genius. The essence of Wagner in all things was his unwavering and determined commitment to his race and ancestral heritage.

Yes, unlike the many composers before him, Wagner probed deeply in areas beyond the realm of music. This well-spring of profound insight Wagner found in the northern Aryan sagas, most particularly in the Volsunga Saga. Upon this Folk mythos the composer was to pour out the full flood of his talent and emotion.

Wagner's pessimism had built an extraordinary

bridge. For some time an inner compulsion had been urging him towards his almost mystical synthesis, but he had held back. From the very beginning his concept of the Teutonic god Wotan and the myths had bound the destiny of the Gods and Volsungs closely together. This created a tightly woven interplay of the high ones of Asgard, the Wotan folk consciousness and heroic upward path of Aryan man here on earth.

In composers like Wagner the eye is constantly transmitting very definite folkish and symbolic impressions to the brain with the result that his music readily leans to realistic suggestion, and this is exactly what Wagner had hoped to achieve.

The two artists whom Wagner most admired were Shakespeare in literature and Beethoven in music. These influences are often witnessed in Wagner's work with its moody, volcanic surges of power and strong emphasis on drama.

Wagner firmly believed that through music one could very possibly redeem a culture, society and its people. To Wagner the theatre was likened to a temple of Aryan art and mystic rite, and through the Teutonic myth he had found the elements which would consecrate a higher folk consciousness and upward path to the Übermensch.

RICHARD WAGNER (1813 - 1883)

Other great men, also, shared Wagner's race-lifting thoughts at the time, such as philosopher Friedrich Nietzsche, artist William Morris and the celebrated Wotanist Guido von List, to name a few.

The years 1848 to 1852 were for Wagner a long spell of intellectual and spiritual indigestion. His too receptive brain was taking into itself more impressions of all kinds than it could assimilate. Lohengrin, his second great creative epoch which commenced with the FLYING DUTCHMAN, had come to its perfect end. New ideas of music and drama were ripening in him, but as yet, he had no clear concept of their drift.

His failure to interest the theatre authorities in his great plans for the regeneration of the drama and music

drove him deeper into politics. In a speech in 1848 which was to create many enemies for him, he stated, "Only from a new humanity, a new relationship between man and the state, could come a clean and healthy and art-loving civilization." The same year he wrote, "Men, therefore, are not only entitled, but bound to demand of society that it shall lead them to ever higher, purer happiness through perfecting of their mental, moral and bodily faculties."

Wagner would, for example, draw attention to the ancient Aryan Greek civilization which reached its highest point in the theatre. The tragedy, to be precise, was the expression of the deepest and most noble consciousness of its people. Wagner held that a nation must have an intimate connection with its history. "The nation itself that stood facing itself in the artwork, that became conscious of itself and, during a few hours, rapturously devoured, as it were, its own essence." Since those ancient days the "unified artwork" has been lost for us; only the dissevered arts exist now.

Wagner, the consummate visionary, sensed the great social upheavals to come and the potential new age of man which could be born from it, and was convinced that from his work would develop an integral foundation towards such a change. Even today this potential resurgence of Aryan awareness through the Wotan consciousness holds a very strong possibility.

The new folk-conscious art demands a new mankind and as a prelude, a return to nature. The goal, both of art and of the folkish impulse, must be "the strong and upright Aryan ideal" to whom revolution shall give his strength and Wotanism his will. "The artist of the future," Wagner had stated, "will not be the poet, the actor, the musician or the plastician, but the 'Folk' to whom alone we owe all Art itself."

Before Richard Wagner's death in 1883 he went on to complete his epic masterpiece of musical genius in 1876, the 15 hour DER RING DES NIBELUNGEN (THE RING CYCLE). To this day there is no music which stirs the Aryan soul so profoundly as Wagner, so strong an impact, in fact, that the Aryanphobic Jewish tribe has banned his music for public performance in Israel. The classical conductor Zubin Mehta of the New York Philharmonic experienced the reality of this, when during a concert in Israel in 1981 he tried to conduct Wagner's LIEBESTOD from TRISTAN AND ISOLDE, and caused a major riot in Tel Aviv.

Richard Wagner's music will long be the topic of great controversy, though it can be enjoyed by most anyone, it was never created to please everyone.

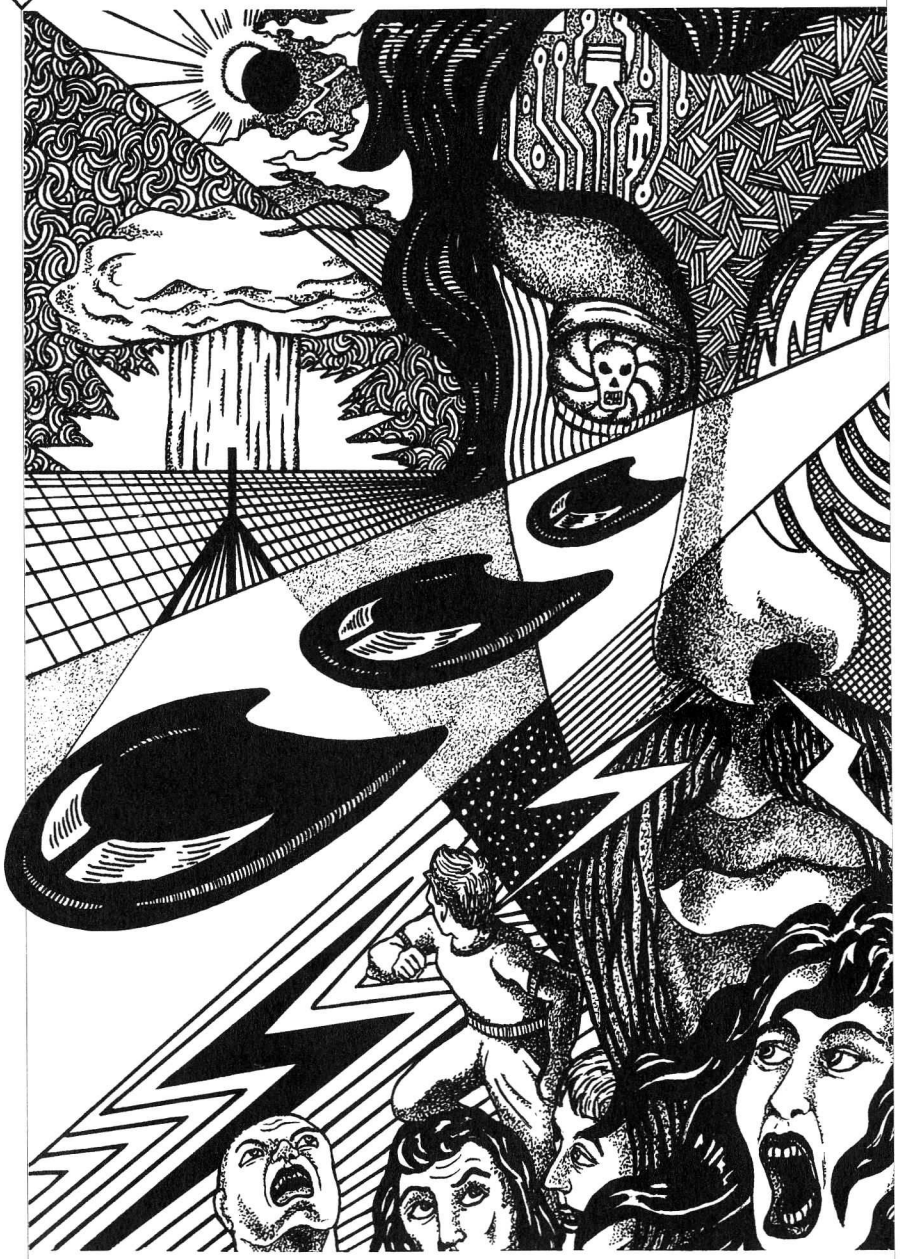
Like the Wotan archetype, Wagner's music was born of its people, this primal phenomenon, beyond which we no longer seek, perceive or explain anything, and which we should only respect in order to permit it to take its place within us.

WRATH OF THE GODS

Man's desire for power over his fellow man and the material world is a story whose beginnings are lost in the primal mists of time. The lust for domination and control has been the cause of untold death, misery and turmoil. Never has existence on earth been more violent and perilous than at this present era in time. Never has global annihilation been more imminent.

In addition, the times have changed and technology has changed, but man has not. Man has become apathetic and estranged, not only from nature and his own kith and kin, but from spirituality as well. The orthodox Christian churches of the world have failed miserably for the past two thousand years and they know it. The audacity of Christianity far outweighs its ability.

The decline of spiritualism and spiritual values has been the paramount cause of the present world decay. Unleashed and unrestrained negative forces hold dominion upon this earth, and it is a predominant reality with which we contend each day. Only a naïve fool would argue that this is not so. The further we turn from nature's laws, the deeper we slide into the abyss of despair. If for any reason



the material world gains dominion over the soul, the result is strife and discord. Man turns downward when the doors upward have been closed in his face. As the ancient mysteries clearly state, "Every natural law transgressed or wrongly applied must have its effect upon the wrongdoer." It is a matter of cause and effect, and man must constantly strive to keep a balance between the spiritual and the material—bridging the gap which exists between the two opposites, so that he can attain a knowledge of how to control the natural laws for the common good, and not merely for the sake of self and its possible self-serving benefits.

Today's world is not governed by royal elect, philosopher kings, heroic leaders or spiritual wise men, but by gangster governments and avaricious self-appointed usurpers. For the most part such ambitious controllers are driven by wealth, material gains and positions of power, and will not stop short of anything to achieve their voracious desires. This is not to propose that all wealthy people are bad and that the poor and working class are the good guys. A simple study of the history of mankind clearly demonstrates that active evil comes in all sizes, shapes, forms, races and classes. It is a matter of our being controlled by those who have clearly divorced themselves from the Gods and Nature.

The problems of today were the problems of yesterday, and unless we solve them they will be the problems of tomorrow. Solution is the one finite end to problems. We will live better and progress more rapidly when we decide to devote our lives to solution, and give up the escapist psycho-babble hopes for absolution.

Socrates believed that each man must discover, through his own inward realization united with the outward testimonies of experience, the goal to which he is meant to aspire. Without goal, action is meaningless, and all effort comparatively wasted. Not only must human beings have goals, but nations, races and civilizations must have high destinies toward which they aspire. Failure of this larger vision results inevitably in the collapse of empire and nation. Should we wonder why our Aryan heritage and the world in which we live is in such a state of seemingly hopeless chaos? The reason is not far to seek.

The falsely asserted orthodox priesthood of the western world have failed to paint Nature's picture so that all men can admire it and seek to possess it as the one value worth having. They have brought out all that is ugly to the exclusion of the beautiful, and now avidly preach universalism and condone homosexuality. Through the ages they have committed hideous crimes in the name of religion, and leaders of Christianity have grossly and utterly misinterpreted the sacred mysteries. Had Europeans retained their nature-based, ethnic spiritualism and the unbroken guidance of the occult sciences therein, we should not be faced with the racial and global

disintegration that we suffer today. Each person born onto this planet is spiritually responsible for himself, and if he can raise himself to the realization of cosmic truth he is then in a position to guide others from the imminent doom of the unenlightened. When mankind separates himself from the Cosmos and Nature he not only loses balance with his higher self, but ultimately he becomes a parasitic cancer upon the earth.

In civilizations past numerous methods of society have been tried. At times art has ruled to the exclusion of all else, and with it has come a lack of control of the emotions, so that values become slack. If a nation directs its emphasis on war and armaments, decay will eventually set in through lack of competition and self-satisfaction, and so on. It is no good cursing the Gods for our failures, we must realize that most of the responsibility in the world of man is in his own hands. Until human nature can visualize things from a harmonic cosmic standpoint, there will be neither peace nor security. It is impossible for man to achieve a true form of justice until he can do this, because all his actions devoid of spirituality are prompted by his selfish instincts and ambitions. Men of themselves are not bad, but they may be conditioned out of their intrinsic integrity by the pressure of wrong environment. For the man of stronger substance this should not be a factor, for he knows that no matter where he is, he must always remain what he is. No man need perform destructive actions because others do. It is not necessary to conform with the stupidity of one's time. To dare to live one's highest personal convictions in the presence of false traditions definitely demands a high degree of individual courage, yet to do one ounce less is to live a lie, which is impossible for the wise man of substance.

It is not the function of government to keep the citizen from falling into error; it is the function of the citizen to keep the government from falling into error.

—US Supreme Court Justice Robert H. Jackson

For the most part man does not feel the worth of his own soul. He may be proud of his mental powers, but the intrinsic, inner, infinite worth of his own mind he does not perceive. The mind is all which man permanently is, his inward being, his divine energy, his immortal thought, his boundless capacity, his infinite aspiration—and nevertheless, few value it for what it is worth.

Space is timeless, but the world in which we live did have a starting point in time. The earth is a fragment of a once larger planet. Whether the earth's beginning was the result of random explosion or a collision is of little importance. What is important to remember is that the mother earth is the total life support system for mankind. The earth cannot and will not suffer continual abuse. If we push the scales too far in the wrong direction, we die, and likely jeopardize the entire planet.

The earth, which we know as Midgard, has long served as a backdrop for the human drama, a testing ground of sorts before the eyes of our Gods, with the ounce of divinity that they have endowed upon us for our quest, we must not fail them. Man comes into this world knowing not whence he came, why he is where he is, nor whither he is going. The divine mysteries—revealed to us through our sagas, myths and legends—serve as a guide book for our enlightenment through this material world of illusions. We are who we are and where we are for reasons greater than our comprehension. That world whence we came and to which we soon shall be returning is closer to us than we ever imagine. Midgard is the anti-chambre to eternity.

The ancient Greek philosopher Aristippus, aboard a ship, was once asked by a sailor, "Master, how far is it from this world to the next?" Aristippus inquired, "How thick is the hull of this ship?" The seaman answered, "Three inches, Master." Aristippus replied with a smile, "My friend, we are three inches from the other world."

Aryan man, there will come a time when you must stand before your gods and give account of your deeds here in Midgard. What a miserable sight you will be before the High Ones to report that you merely survived. It is your task to create an environment appropriate to greatness, and greatness will come and take up its abode among our people. We must cause that which we desire, and that which we cause will come to pass.

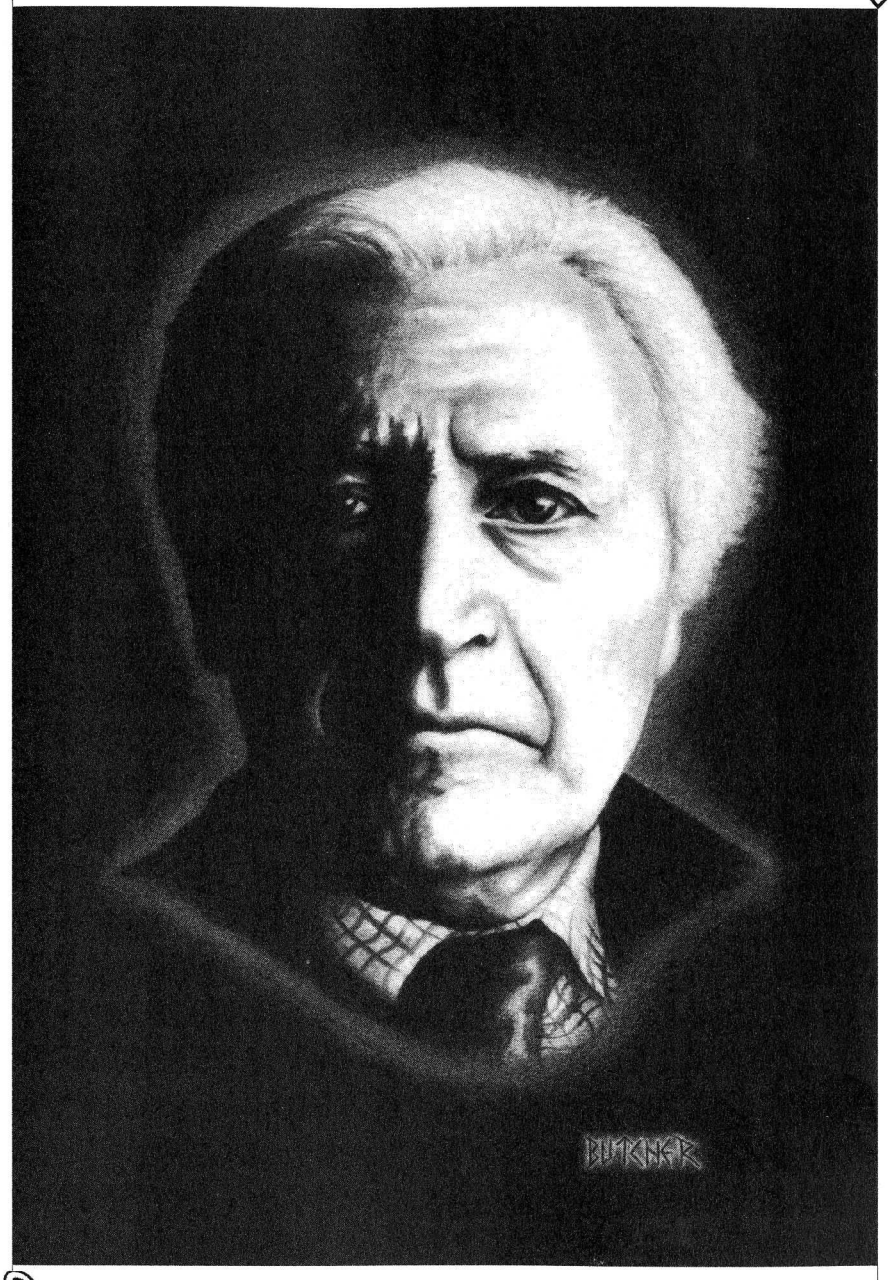
Hermetic Circle

Miguel Serrano

Personal friend of Carl Jung, mystic poet and philosopher of 20th century Wotanism, Miguel Serrano relates his association with Jung in his book C. G. Jung & Hermann Hesse—A Record of Two Friendships. This 1966 publication was originally titled Círculo Hermético, as Serrano belonged to Jung's inner circle of Aryan thinkers.

An international diplomat through the 1950's and 1960's, Serrano served as Chile's ambassador to India, Yugoslavia, Romania, Bulgaria and Austria. His 1947 voyage to Antarctica, where a mountain was named in his honor, as well as the decades he has devoted to Ariosophic research in Tibet, the Himalayas, Stonehenge, Die Externsteine and the Andes have distinguished Serrano as the pre-eminent proponent of the resurgence of Aryan Wotanism in modern times.

Serrano's dedication to his great ideals have been memorialized by his life's work. In commemoration of his friend Ezra Pound, Serrano promoted the erection of the



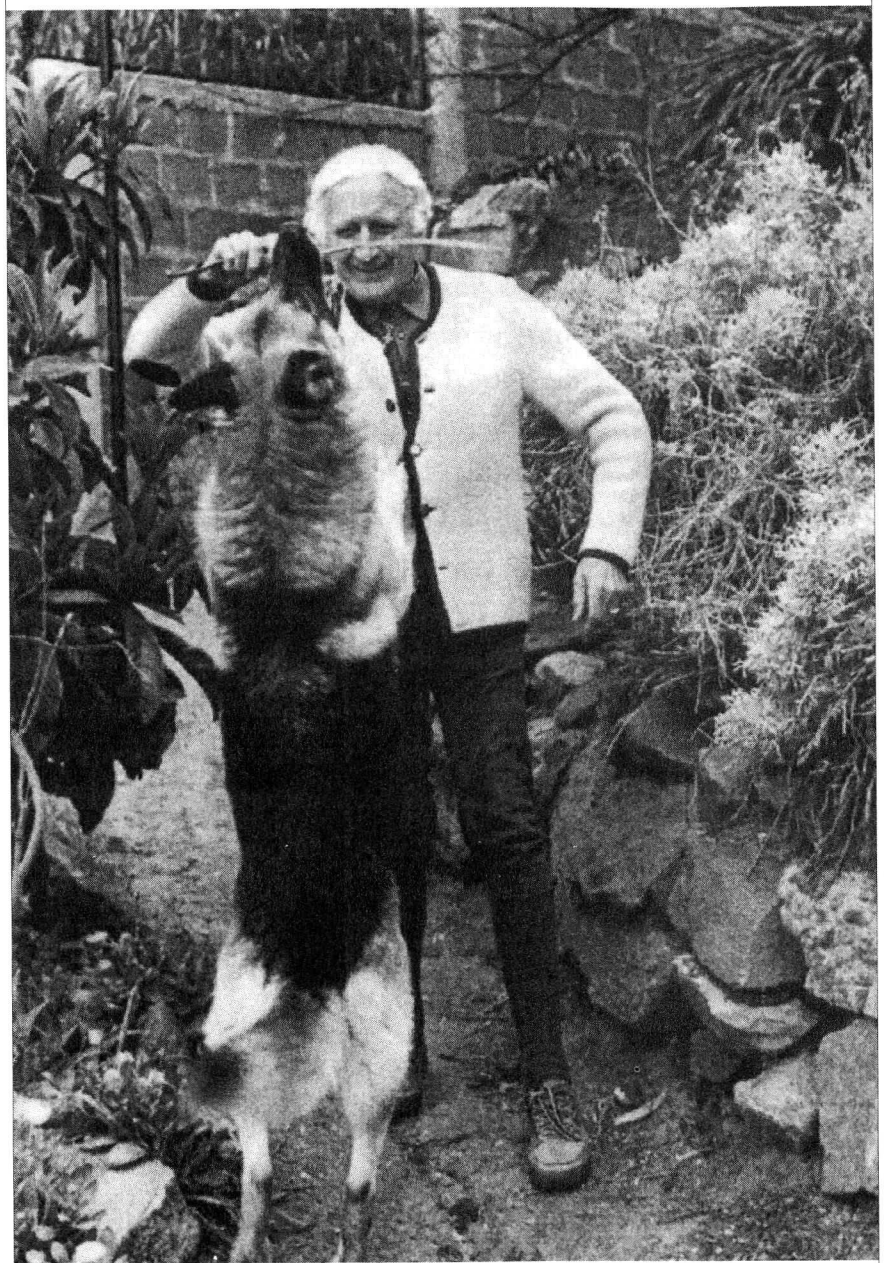
Miguel Serrano (1917-)

only existing monument dedicated to this persecuted poet of noble Aryan pursuit, which can be found in Medinaceli, Spain.

Additionally, Serrano has written over forty books, documenting his adventures and imparting his wisdom for future generations of the Aryan elite. These titles have been translated into at least a dozen languages and stand as a testament to the spirit and will of one man's quest for truth—mystical and political truth—in a time of turmoil and great destruction of our culture and spiritual heritage.

In Círculo Hermético Serrano recalls many of his frequent visits with Jung, and shares with us this personal letter from him dated 14 September 1960 (excerpted):

> *When, for instance, the belief in the God Wotan vanished and nobody thought of him anymore, the phenomenon originally called Wotan remained; nothing changed but its name, as National Socialism has demonstrated on a grand scale. A collective movement consists of millions of individuals, each of whom shows the symptoms of Wotanism and proves thereby that Wotan in reality never died, but has retained his original vitality and autonomy. Our consciousness only imagines that it has lost its Gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. This condition is a situation in which a new orientation and adaptation is needed. If this question is not clearly understood and no proper answer given, the*



MIGUEL SERRANO—with his beloved dog Thor

archetype, which expresses this situation, steps in and brings back the reaction, which has always characterized such times, in this case Wotan.

The fact that an archaic God formulates and expresses the dominant of our behaviour means that we ought to find a new religious attitude, a new realization of our dependence upon superior dominants. I do not know how this could be possible without a renewed self-understanding of man, which unavoidably has to begin with the individual. We have the means to compare Man with other psychical animalia and to give him a new definition. We can see him in a new setting which throws an objective light upon his existence, namely as a being, operated and maneuvered by archetypal forces instead of his 'free will,' that is, his arbitrary egoism and his limited consciousness. He should learn that he is not the master in his own house and that he should carefully study the other side of his psychical world, which seems to be the true ruler of his fate.

I know this is merely a 'pious wish,' the fulfillment of which demands centuries, but in each aeon there are at least a few individuals who understand that Man's real task consists of, and keep its tradition for future generations and a time when insight has reached a deeper and more general level. First, the way of a few will be

changed and in a few generations there will be more. It is most unlikely that the general mind within this or even in the next generation will undergo a noticeable change, as present man seems to be quite incapable of realizing that under a certain aspect he is stranger to himself. But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity. As the old Chinese saying goes: 'The right man sitting in his house and thinking the right thought will be heard a hundred miles distant.'

Neither propaganda nor exhibitionist confessions are needed. If the archetype, which is universal, i.e. identical with itself always and anywhere, is properly dealt with in one place only it is influenced as a whole, i.e. simultaneously and everywhere. Thus an old alchemist gave the following consolation to one of his disciples: 'No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you.'

It seems to me that nothing essential has ever been lost, because its matrix is ever present with us and from this it can and will be reproduced if needed. But those can recover it who have learned the art of averting their eyes from the blinding light of current opinions and close their ears to the noise of ephemeral slogans.

You rightly say with Multatuli, the Dutch Philosopher: 'Nothing is quite true' and should add with him: 'And even this is not quite true.' The intellect can make its profound statement, that there is no absolute Truth. But if somebody loses his money, his money is lost and this is as good as an absolute Truth, which means that he will not be consoled by the intellectual profundity. There is a thing like convincing Truth, but we have lost sight of it, owing mostly to our gambling intellect, to which we sacrifice our moral certainty and gain thereby nothing but an inferiority-complex, which—by the way—characterizes Western politics.

To be is to do and to make. But as our existence does not depend solely upon our Ego-will, thus our doing and making depends largely upon the dominant of the unconscious. I am not only willing out of my Ego, but I am also made to be creative and active. To be quiet is only good for someone who has been too or perversely active. Otherwise, it is an unnatural artifice, which unnecessarily interferes without nature. We grow up, we blossom and we wilt; and death is ultimate quietude—or so it seems. But much depends upon the

spirit, i.e. the meaning or significance in which we do and make or—in other words—we live. This spirit expresses itself or manifests itself in a Truth, which is indubitably and absolutely convincing to the whole of my being in spite of the fact that the intellect in its endless ramblings will continue forever with its 'But, ifs,' which however should not be suppressed, but rather welcomed as occasions to improve your Truth.

In a letter to Jung, which glistens eerily prophetic with today's hindsight, Serrano concludes:

It is even possible that your work, and mine, will only yield fruit in someone who is yet to be born. The work of today is harvested tomorrow. And it is also possible that that person who is to be born somewhere in the future will also be one of us again. Even so, since time is an illusion, our work produces instantaneous results.

It is proper and necessary that contemporary Wotanists understand the origins of Wotan consciousness and the roots of its modern resurgence. Only by being firmly secured in the historical foundations of our ethnic spirituality can there be hope for our future and a realization of the 14 Words:

"We must secure the existence of our people
and a future for White children."

CARL GUSTAV JUNG—chopping wood, Bollingen, 1958

C. G. JUNG

Essay on Wotan

Preface to
Essays on Contemporary Events

[Originally published as the *Vorwort* to Aufsätze zur Zeitgeschichte (Zurich, 1946). Translation by Elizabeth Welsh in Essays on Contemporary Events (London, 1947)]

Medical psychotherapy, for practical reasons, has to deal with the whole of the psyche. Therefore, it is bound to come to terms with all those factors, biological as well as social and mental, which have a vital influence on psychic life.

We are living in times of great disruption: political passions are aflame, internal upheavals have brought nations to the brink of chaos, and the very foundations of our Weltanschauung are shattered. This critical state of things has such a tremendous influence on the psychic life of the individual that the doctor must follow its effects with more than usual attention. The storm of events does not sweep down upon him only from the great world outside; he feels the violence of its impact even in the quiet of his consulting-room and in the privacy of the medical consultation. As he has a responsibility towards his patients, he cannot afford to withdraw to the peaceful island of undisturbed scientific work, but must constantly descend into the arena of world events, in order to join in the battle of conflicting passions and opinions. Were he to remain aloof from the tumult, the calamity of his time would reach him only from afar, and his patients' suffering would find neither ear nor understanding. He would be at a loss to know how to talk to him, and to help him out of his isolation. For this reason the psychologist cannot avoid coming to grips with contemporary history, even if his very soul shrinks from the political uproar, the lying propaganda, and the jarring speeches of the demagogues. We need not mention his duties as a citizen, which confront him with a similar task. As a physician, he has a higher obligation to humanity in this respect.

From time to time, therefore, I have felt obliged to step beyond the usual bounds of my profession. The experience of the psychologist is of a rather special kind, and it seemed to me that the general public might find it useful to hear his point of view. This was hardly a far-fetched conclusion, for surely the most naïve of laymen could not fail to see that many contemporary figures and events were positively asking for psychological elucidation.

Were psychopathic symptoms ever more conspicuous than in the contemporary political scene?

It has never been my wish to meddle in the political questions of the day. But in the course of the years I have written a few papers which give my reactions to current events. The present book contains a collection of these occasional essays, all written between 1936 and 1946. It is natural enough that my thoughts should have been especially concerned with Germany, which has been a problem to me ever since the first World War. My statements have evidently led to all manner of misunderstandings, which are chiefly due, no doubt, to the fact that my psychological point of view strikes many people as new and therefore strange. Instead of embarking upon lengthy arguments in an attempt to clear up these misunderstandings, I have found it simpler to collect all the passages in my other writings which deal with the same theme and to put them in an epilogue. The reader will thus be in a position to get a clear picture of the facts for himself.

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Motto, trans. by H. C. Roberts:

> ["*In Germany Shall divers sects arise,*
> *Coming very near to happy paganism.*
> *The heart captivated and small receivings*
> *Shall open the gate to pay the true tithe.*"]

WOTAN

En Germanie naistront diverses sectes,
S'approchans fort de l'heureux paganisme:
Le cœur captif et petites receptes
Feront retour á payer la vraye disme.

—PROPHÉTIES DE MAISTRE MICHEL NOSTRADAMUS, 1555

When we look back to the time before 1914, we find ourselves living in a world of events which would have been inconceivable before the war. We were even beginning to regard war between civilized nations as a fable, thinking that such an absurdity would become less and less possible in our rational, internationally organized world. And what came after the war was a veritable witches' sabbath. Everywhere fantastic revolutions, violent alterations of the map, reversions in politics to medieval or even antique prototypes, totalitarian states that engulf their neighbours and outdo all previous theocracies in their absolutist claims, persecutions of Christians and Jews, wholesale political murder, and finally we have witnessed a light-hearted piratical raid on a peaceful, half-civilized people.

With such goings on in the wide world it is not in the least surprising that there should be equally curious manifestations on a smaller scale in other spheres. In the realm of philosophy we shall have to wait some time before

anyone is able to assess the kind of age we are living in. But in the sphere of religion we can see at once that some very significant things have been happening. We need feel no surprise that in Russia the colourful splendours of the Eastern Orthodox Church have been superseded by the Movement of the Godless—indeed, one breathed a sigh of relief oneself when one emerged from the haze of an Orthodox church with its multitude of lamps and entered an honest mosque, where the sublime and invisible omnipresence of God was not crowded out by a superfluity of sacred paraphernalia. Tasteless and pitiably unintelligent as it is, and however deplorable the low spiritual level of the "scientific" reaction, it was inevitable that nineteenth-century "scientific" enlightenment should one day dawn in Russia.

But what is more than curious—indeed, piquant to a degree—is that an ancient god of storm and frenzy, the long quiescent Wotan, should awake, like an extinct volcano, to new activity, in a civilized country that had long been supposed to have outgrown the Middle Ages. We have seen him come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection. Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by thousands of unemployed, who were to be met with everywhere on their aimless journeys. By 1933 they wandered no longer, but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced a spectacle of a nation migrating from one place to another. Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan's ancient connection with the figures of Christ and Dionysus, but it is not very probable.

Wotan is a restless wanderer who creates unrest and stirs up strife, now here, now there, and works magic. He was soon changed by Christianity into the devil, and only lived on in fading local traditions as a ghostly hunter who was seen with his retinue, flickering like a will o' the wisp through the stormy night. In the Middle Ages the role of the restless wanderer was taken over by Ahasuerus, the Wandering Jew, which is not a Jewish but a Christian legend. The motif of the wanderer who has not accepted Christ was projected on the Jews, in the same way as we always rediscover our unconscious psychic contents in other people. At any rate the coincidence of anti-Semitism with the reawakening of Wotan is a psychological subtlety that may perhaps be worth mentioning.

The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear the rustling in the primeval forest of the unconsciousness. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages. The literary tradition of the Rhineland and the country south of the Main has a classical stamp that cannot easily be got rid of; every interpretation of intoxication and exuberance is apt to be taken back to classical models, to Dionysus, to the puer aeternus and the cosmogonic Eros. No doubt it sounds better to academic ears to interpret these things as Dionysus, but Wotan might be a more correct interpretation. He is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature.

Nietzsche's case is certainly a peculiar one. He had no knowledge of Germanic literature; he discovered the "cultural Philistine"; and the announcement that "God is dead" led to Zarathustra's meeting with an unknown god in unexpected form, who approached him sometimes as an enemy and sometimes disguised as Zarathustra himself. Zarathustra, too, was a soothsayer, a magician, and the storm-wind:

And like a wind shall I come to blow among them, and with my spirit shall take away the breath of their spirit; thus my future wills it.

Truly, a strong wind is Zarathustra to all that are low; and this counsel gives he to his enemies and to all that spit and spew: "Beware of spitting against the wind."

And when Zarathustra dreamed that he was guardian of the graves in the "lone mountain fortress of death," and was making a mighty effort to open the gates, suddenly

A roaring wind tore the gates asunder; whistling, shrieking, and keening, it cast a black coffin before me.

And amid the roaring and whistling and shrieking the coffin burst open and spouted a thousand peals of laughter.

The disciple who interpreted the dream said to Zarathustra:

Are you not yourself the wind with shrill whistling, which bursts open the gates of the fortress of death?

Are you not yourself the coffin filled with life's gay malice and angel-grimaces?

In 1863 or 1864, in his poem TO THE UNKNOWN GOD, Nietzsche had written:

I shall and will know thee, Unknown One,
Who searchest out the depths of my soul,
And blowest through my life like a storm,
Ungraspable, and yet my kinsman!
I shall and will know thee, and serve thee.

Twenty years later, in his MISTRAL SONG, he wrote:

Mistral wind, chaser of clouds,
Killer of gloom, sweeper of the skies,
Raging storm-wind, how I love thee!
Are we not both the first-fruits
Of the same womb, forever predestined
To the same fate?

In the dithyramb known as ARIADNE'S LAMENT, Nietzsche is completely the victim of the hunter-god:

Stretched out, shuddering,
Like a half-dead thing whose feet are warmed,
Shaken by unknown fevers,
Shivering with piercing icy frost arrows,
Hunted by thee, O thought,
Unutterable! Veiled! horrible one!
Thou huntsman behind the cloud.
Struck down by thy lightning bolt,
Thou mocking eye that stares at me from the dark!
Thus I lie.
Writhing, twisting, tormented
With all eternal tortures,
Smitten
By thee, cruel huntsman,
Thou unknown—God!

This remarkable image of the hunter-god is not a mere dithyrambic figure of speech but is based on and experience which Nietzsche had when he was fifteen years old, at Pforta. It is described in a book by Nietzsche's sister, Elizabeth Foerster-Nietzsche. As he was wandering about in a gloomy wood at night, he was terrified by a "blood-curdling shriek from a neighbouring lunatic asylum," and soon afterwards he came face to face with a huntsman whose "features were wild and uncanny." Setting his whistle to his lips "in a valley surrounded by wild scrub," the huntsman "blew such a shrill blast" that Nietzsche lost consciousness—but woke up again in Pforta. It was a nightmare. It is significant that in his dream Nietzsche, who in reality intended to go to Eisleben, Luther's town, discussed with the huntsman the question of going instead to "Teutschenthal" (Valley of the Germans). No one with ears can misunderstand the shrill whistling of the storm-god in the nocturnal wood.

Was it really only the classical philologist in Nietzsche that led to the god being called Dionysus instead of Wotan—or was it perhaps due to his fateful meeting with Wagner?

In his REICH OHNE RAUM, which was first published in 1919, Bruno Goetz saw the secret of coming events in Germany in the form of a very strange vision. I have never forgotten this little book, for it struck me at the time as a forecast of the German weather. It anticipates the conflict between the realm of ideas and life, between Wotan's dual nature as a god of storm and a god of secret musings. Wotan

disappeared when his oaks fell and appeared again when the Christian God proved too weak to save Christendom from fratricidal slaughter. When the Holy Father at Rome could only impotently lament before God the fate of the grex segregatus, the one-eyed old hunter, on the edge of the German forest, laughed and saddled Sleipnir.

We are always convinced that the modern world is a reasonable world, basing our opinion on economic, political, and psychological factors. But if we may forget for a moment that we are living in the year of Our Lord 1936, and, laying aside our well-meaning, all-too-human reasonableness, may burden God or the gods with the responsibility for contemporary events instead of man, we would find Wotan quite suitable as a casual hypothesis. In fact, I venture the heretical suggestion that the unfathomable depths of Wotan's character explain more of National Socialism than all three reasonable factors put together. There is no doubt that each of these factors explains an important aspect of what is going on in Germany, but Wotan explains yet more. He is particularly enlightening in regard to a general phenomenon which is so strange to anybody not a German that it remains incomprehensible, even after the deepest reflection.

Perhaps we may sum up this general phenomenon as Ergriffenheit—a state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but, also, an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler—which has indeed actually happened—he is really the only explanation. It is true that Wotan shares this quality with his cousin Dionysus, but Dionysus seems to have exercised his influence mainly on women. The maenads were a species of female storm-troopers, and, according to mythical reports, were dangerous enough. Wotan confined himself to the berserkers, who found their vocation as the Blackshirts of mythical kings.

A mind that is still childish thinks of the gods as metaphysical entities existing in their own right, or else regards them as playful or superstitious inventions. From either point of view the parallel between Wotan redivivus and the social, political and psychic storm that is shaking Germany might have at least the value of a parable. But since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence, anything unexpected that approaches us from the dark realm is regarded either as

coming from outside and, therefore, as real, or else as an hallucination and, therefore, not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on contemporary man.

For the sake of better understanding and to avoid prejudice, we could of course dispense with the name "Wotan" and speak instead of the furor teutonicus. But we should only be saying the same thing and not as well, for the furor in this case is a mere psychologizing of Wotan and tells us no more than that the Germans are in a state of "fury." We thus lose sight of the most peculiar feature of this whole phenomenon, namely, the dramatic aspect of the Ergreifer and the Ergriffener. The impressive thing about the German phenomenon is that one man, who is obviously "possessed," has infected a whole nation to such an extent that everything is set in motion and has started rolling on its course towards perdition.

It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhäuser mountain until the ravens called him and announced the break of day. He is a fundamental attribute of the German psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away. Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans. Houston Stewart Chamberlain is a symptom which arouses suspicion that other veiled gods may be sleeping elsewhere. The emphasis on the German race—commonly called "Aryan"—the Germanic heritage, blood and soil, the Wagalaweia songs, the ride of the Valkyries, Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich in Jewish or Masonic guise, the Nordic aurora borealis as the light of civilization, the inferior Mediterranean races—all this is the indispensable scenery for the drama that is taking place and at the bottom they all mean the same thing: a god has taken possession of the Germans and their house is filled with a "mighty rushing wind." It was soon after Hitler seized power, if I am not mistaken, that a cartoon appeared in PUNCH of a raving berserker tearing himself free from his bonds. A hurricane has broken loose in Germany while we still believe it is fine weather.

Things are comparatively quiet in Switzerland, though occasionally there is a puff of wind from the north or south. Sometimes it has a slightly ominous sound, sometimes it whispers so harmlessly or even idealistically that no one is alarmed. "Let the sleeping dogs lie"—we manage to get along pretty well with this proverbial wisdom. It is sometimes said that the Swiss are singularly

averse to making a problem of themselves. I must rebut this accusation: the Swiss do have their problems, but they would not admit it for anything in the world, even though they see which way the wind is blowing. We thus pay our tribute to the time of storm and stress in Germany, but we never mention it, and this enables us to feel vastly superior.

It is above all the Germans who have an opportunity, perhaps unique in history, to look into their own hearts and to learn what those perils of the soul were from which Christianity tried to rescue mankind. Germany is a land of spiritual catastrophes, where nature never makes more than a pretense of peace with the world-ruling reason. The disturber of the peace is a wind that blows into Europe from Asia's vastness, sweeping in on a wide front from Thrace to the Baltic, scattering the nations before it like dry leaves, or inspiring thoughts that shake the world to its foundations. It is an elemental Dionysus breaking into the Apollonian order. The rouser of this tempest is named Wotan, and we can learn a good deal about him from the political confusion and spiritual upheaval he has caused throughout history. For a more exact investigation of his character, however, we must go back to the age of myths, which did not explain everything in terms of man and his limited capacities, but sought the deeper cause in the psyche and its autonomous powers. Man's earliest intuitions personified these powers as gods, and described them in the myths with great care and circumstantiality according to their various characters. This could be done the more readily on account of the firmly established primordial types or images which are innate in the unconscious of many races and exercise a direct influence upon them. Because the behavior of a race takes on its specific character from its underlying images, we can speak of an archetype "Wotan." As an autonomous psychic factor, Wotan produces effects in the collective life of a people and thereby reveals his own nature. For Wotan has a peculiar biology of his own, quite apart from the nature of man. It is only from time to time that individuals fall under the irresistible influence of this unconscious factor. When it is quiescent, one is no more aware of the archetype Wotan than of a latent epilepsy. Could the Germans who were adults in 1914 have foreseen what they would be today? Such amazing transformations are the effect of the god of wind, that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." It seizes everything in its path and overthrows everything that is not firmly rooted. When the wind blows it shakes everything that is insecure, whether without or within.

Martin Ninck has recently published a monograph which is a most welcome addition to our knowledge of Wotan's nature. The reader need not fear that this book is nothing but a scientific study written with academic aloofness from the subject. Certainly the right to scientific

objectivity is fully preserved, and the material has been collected with extraordinary thoroughness and presented in unusually clear form. But, over and above all this, one feels that the author is vitally interested in it, that the chord of Wotan is vibrating in him, too. This is no criticism—on the contrary, it is one of the chief merits of the book, which without this enthusiasm might easily have degenerated into a tedious catalogue. Ninck sketches a really magnificent portrait of the German archetype Wotan. He describes him in ten chapters, using all the available sources, as the berserker, the god of storm, the wanderer, the warrior, the Wunsch- and Minne-god, the lord of the dead and of the Einherjar, the master of secret knowledge, the magician, and the god of the poets. Neither the Valkyries nor the Fylgja are forgotten, for they form part of the mythological background and fateful significance of Wotan. Ninck's inquiry into the name and its origin is particularly instructive. He shows that Wotan is not only a god of rage and frenzy who embodies the instinctual and emotion aspect of the unconscious. Its intuitive and inspiring side, also, manifests itself in him, for he understands the runes and can interpret fate.

The Romans identified Wotan with Mercury, but his character does not really correspond to any Roman or Greek god, although there are certain resemblances. He is a wanderer like Mercury, for instance, he rules over the dead like Pluto and Kronos, and is connected with Dionysus by his emotional frenzy, particularly in its mantic aspect. It is surprising that Ninck does not mention Hermes, the god of revelation, who as pneuma and nous is associated with the wind. He would be the connecting-link with the Christian pneuma and the miracle of Pentecost. As Poimandres (the shepherd of men), Hermes is an Ergreifer like Wotan. Ninck rightly points out that Dionysus and the other Greek gods always remained under the supreme authority of Zeus, which indicates a fundamental difference between the Greek and the Germanic temperament. Ninck assumes an inner affinity between Wotan and Kronos, and the latter's defeat may perhaps be a sign that the Wotan-archetype was once overcome and split up in prehistoric times. At all events, the Germanic god represents a totality on a very primitive level, a psychological condition in which man's will was almost identical with the god's and entirely at his mercy. But the Greeks had gods who helped man against other gods; indeed, All-Father Zeus himself is not far from the ideal of a benevolent, enlightened despot.

It was not in Wotan's nature to linger on and show signs of old age. He simply disappeared when the times turned against him, and remained invisible for more than a thousand years, working anonymously and indirectly. Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water

of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. The life of the individual as a member of society and particularly as a part of the State may be regulated like a canal, but the life of nations is a great rushing river which is utterly beyond human control, in the hands of One who has always been stronger than men. The League of Nations, which was supposed to possess supranational authority, is regarded by some as a child in need of care and protection, by others as an abortion. Thus, the life of nations rolls on unchecked, without guidance, unconscious of where it is going, like a rock crashing down the side of a hill, until it is stopped by an obstacle stronger than itself. Political events move from one impasse to the next, like a torrent caught in gullies, creeks and marshes. All human control comes to an end when the individual is caught in a mass movement. Then, the archetypes begin to function, as happens, also, in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. But what a so-called Führer does with a mass movement can plainly be seen if we turn our eyes to the north or south of our country.

The ruling archetype does not remain the same forever, as is evident from the temporal limitations that have been set to the hoped-for reign of peace, the "thousand-year Reich." The Mediterranean father-archetype of the just, order-loving, benevolent ruler had been shattered over the whole of northern Europe, as the present fate of the Christian Churches bears witness. Fascism in Italy and the civil war in Spain show that in the south as well the cataclysm has been far greater than one expected. Even the Catholic Church can no longer afford trials of strength.

The nationalist God has attacked Christianity on a broad front. In Russia, he is called technology and science, in Italy, Duce, and in Germany, "German Faith," "German Christianity," or the State. The "German Christians" are a contradiction in terms and would do better to join Hauer's "German Faith Movement." These are decent and well-meaning people who honestly admit their Ergriffenheit and try to come to terms with this new and undeniable fact. They go to an enormous amount of trouble to make it look less alarming by dressing it up in a conciliatory historical garb and giving us consoling glimpses of great figures such as Meister Eckhart, who was, also, a German and, also, ergriffen. In this way the awkward question of who the Ergreifer is is circumvented. He was always "God." But the more Hauer restricts the world-wide sphere of Indo-European culture to the "Nordic" in general and to the Edda in particular, and the more "German" this faith becomes as a manifestation of Ergriffenheit, the more painfully evident it is that the "German" god is the god of the Germans.

One cannot read Hauer's book without emotion, if one regards it as the tragic and really heroic effort of a conscientious scholar who, without knowing how it happened to him, was violently summoned by the inaudible voice of the Ergreifer and is now trying with all his might, and with all his knowledge and ability, to build a bridge between the dark forces of life and the shining world of historical ideas. But what do all the beauties of the past from totally different levels of culture mean to the man of today, when confronted with a living and unfathomable tribal god such as he has never experienced before? They are sucked like dry leaves into the roaring whirlwind, and the rhythmic alliterations of the Edda became inextricably mixed up with Christian mystical texts, German poetry and the wisdom of the Upanishads. Hauer himself is ergriffen by the depths of meaning in the primal words lying at the root of the Germanic languages, to an extent that he certainly never knew before. Hauer the Indologist is not to blame for this, nor yet the Edda; it is rather the fault of kairos—the present moment in time—whose name on closer investigation turns out to be Wotan. I would, therefore, advise the German Faith Movement to throw aside their scruples. Intelligent people who will not confuse them with the crude Wotan-worshippers whose faith is a mere pretense. There are people in the German Faith Movement who are intelligent enough not only to believe, but to know, that the god of the Germans is Wotan and not the Christian God. This is a tragic experience and no disgrace. It has always been terrible to fall into the hands of a living god. Yahweh was no exception to this rule, and the Philistines, Edomites, Amorites and the rest, who were outside the Yahweh experience, must certainly have found it exceedingly disagreeable. The Semitic experience of Allah was for a long time an extremely painful affair for the whole of Christendom. We who stand outside judge the Germans far too much, as if they were responsible agents, but perhaps it would be nearer the truth to regard them, also, as victims.

If we apply our admittedly peculiar point of view consistently, we are driven to conclude that Wotan must, in time, reveal not only the restless, violent, stormy side of his character, but, also, his ecstatic and mantic qualities—a very different aspect of his nature. If this conclusion is correct, National Socialism would not be the last word. Things must be concealed in the background which we cannot imagine at present, but we may expect them to appear in the course of the next few years or decades. Wotan's reawakening is a stepping back into the past; the stream was dammed up and has broken into its old channel. But the Obstruction will not last forever; it is rather a *reculer pour mieux sauter*, and the water will overleap the obstacle. Then, at last, we shall know what Wotan is saying when he "murmers with Mimir's head."

Fast move the sons of Mim, and fate
Is heard in the note of the Gjallarhorn;
Loud blows Heimdall, the horn is aloft,
In fear quake all who on Hel-roads are.
Yggdrasill shakes and shivers on high
The ancient limbs, and the giant is loose;
Wotan murmurs with Mimir's head
But the kinsman of Surt shall slay him soon.

How fare the gods? how fare the elves?
All Jotunheim groans, the gods are at council;
Loud roar the dwarfs by the doors of stone,
The masters of the rocks: would you know yet more?

Now Garm howls loud before Gnipahellir;
The fetters will burst, and the wolf run free;
Much I do know, and more can see
Of the fate of the gods, the mighty in fight.

From the east comes Hrym with shield held high;
In giant-wrath does the serpent writhe;
O'er the waves he twists, and the tawny eagle
Gnaws corpses screaming; Naglfar is loose.

O'er the sea from the north there sails a ship
With the people of Hel, at the helm stands Loki;
After the wolf do wild men follow,
And with them the brother of Byleist goes.

WOTANSVOLK HOF—St. Maries, Idaho, USA

HAVAMAL

Introduction

If we survey the whole field of Indo-European, Teutonic and Celtic religiosity, it is unmistakably clear that "The Hávamál" (The words of the High One, Wotan) best expresses the deepest essence and character of the Aryan.

In the Hávamál Wotan teaches the fallibility of man, the necessity for courage, temperance, independence and truthfulness, respect for old age, hospitality, charity and contentment and instructions for the burial of the dead. The Hávamál essentially includes the entire code of conduct for our Folk.

From early youth Viking boys were expected and encouraged to show the bold spirit demanded by the Hávamál. There are two outstanding characteristics of those who hold to the teachings of the Hávamál. Both became widely self-evident during the Viking era and are just as relevant today. First is a man's concern for honor, his family's and his own. And second is his belief in luck and fate of the Norns. The Vikings took nothing more seriously than their families. It is a continuing institution, even though the individuals within it perish. The family is the man's master, it can do without him, but not he without it.

Our ancient European ancestors believed that expulsion from one's family or folk was to be the worst of fates. No man, they believed, should be an entity to himself, he is a part of the fabric of a family. To belong to a family or clan of high esteem is a rare blessing, and to belong to one's immediate family is a human necessity. To not belong is to be the lowest of the species, the thrall, the man who can scarcely be said to have a soul.

It is indisputably evident through the teachings of the Hávamál and the practice of Wotanism that it is not rooted in any kind of fear, neither fear of deity nor fear of death. To the Viking who followed Wotan's path, honor and acclaim was like rain upon a parched meadow. It was a strong belief at that time that through a life of unflinching courage and achievement and a glorious death that a man will be remembered for many generations.

Temple of Wotan

Cattle die, Kinsmen die,
A man himself Must likewise die;
But the fair fame never dies For him who has earned it well.

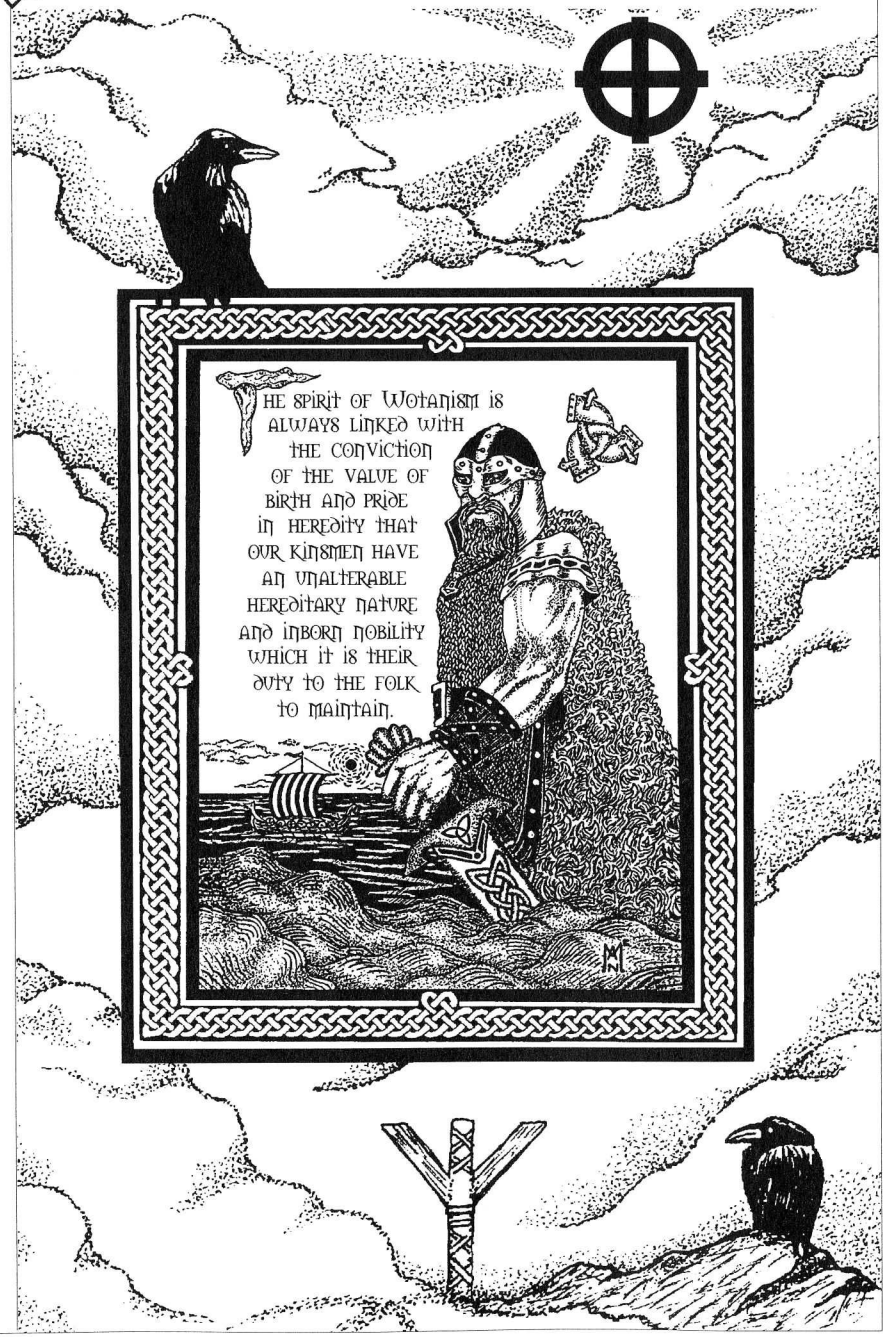
The Aryan from earliest times has always intrinsically followed a basic code of ethics. It was in the ninth century that the Hávamál, as we know it today, was compiled as one of the poems in the Codex Regius of the Elder Edda.

The poetry of our ancient Teutonic ancestors was of two kinds, Eddaic and Scaldic. Eddaic poetry was older and more forthright in style. To a great extent it dealt with heroes and gods of the Folk. It was from the Eddas, for example, that Richard Wagner got the story of the Nibelungs, the theme for so many operas. The Eddas preserved the wisdom of the Hávamál. Through the verses of the Hávamál one will find a collection of proverbs and aphoristic advice on right living and social conduct.

To the Wotanist, family, nation, worship and law, the seasons of the year and festivals, the customs and spiritual life, house and farm, all are related in a world order. In this world order man lives as a member of his race, which was perpetuated permanently in ordered procreation.

To the enlightened Aryan the whole universe breathes the Spirit of Wotan. As Allfather of the Folk, Wotan reaches deep into our collective conscience and unites us as a people in a unique emotional way, something no alien religion has achieved in two thousand years.

In the Hávamál, through the wisdom of Wotan, we find the innermost character of our racial soul and a balanced self-assertion in the universal order of life.



HAVAMAL

Words of the High One

1. All door-ways, before going forward, should be looked to; for difficult it is to know where foes may sit within a dwelling.

2. Givers, hail! A guest is come in: where shall he sit? In much haste is he, who on the ways has to try his luck.

3. Fire is needful to him who is come in, and whose knees are frozen; food and raiment a man requires, whoe'er the fell has travelled.

4. Water to him is needful who for refection comes, a towel and hospitable invitation, a good reception; if he can get it, discourse and answer.

5. Wit is needful to him who travels far: at home all is easy. A laughing-stock is he who nothing knows, and with the instructed sits.

6. Of his understanding no one should be proud, but rather in conduct cautious. When the prudent and taciturn come to a dwelling, harm seldom befalls the cautious; for a firmer friend no man ever gets than great sagacity.

7. A wary guest, who to refection comes, keeps a cautious silence, with his ears listens, and with his eyes observes: so explores every prudent man.

8. He is happy, who for himself obtains fame and kind words: less sure is that which a man must have in another's breast.

9. He is happy, who in himself possesses fame and wit while living; for bad counsels have oft been received from another's breast.

10. A better burthen no man bears on the way than much good sense; that is thought better than riches in a strange place; such is the recourse of the indigent.

11. A worse provision on the way he cannot carry than too much beer-bibbing; so good is not, as it is said, beer for the sons of men.

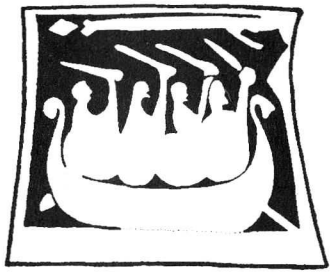
12. A worse provision no man can take from table than too much beer-bibbing: for the more he drinks the less control he has of his own mind.

13. Oblivion's heron 'tis called that over potations hovers; he steals the minds of men. With this bird's pinions I was fettered in Gunnlods dwelling.

14. Drunk I was, I was over-drunk, at that cunning Fialar's. It's the best drunkenness, when everyone after it regains his reason.

15. Taciturn and prudent, and in war daring, should a king's children be; joyous and generous everyone should be until his hour of death.

16. A cowardly man thinks he will ever live, if warfare he avoids; but old age will give him no peace, though spears may spare him.



17. A fool gapes when to a house he comes, to himself mutters or is silent; but all at once, if he gets drink, then is the man's mind displayed.

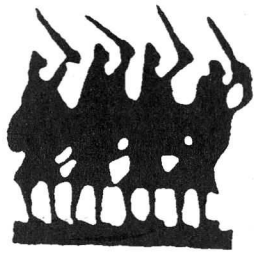
18. He alone knows who wanders wide, and has much experienced, by what disposition each man is ruled, who common sense possesses.

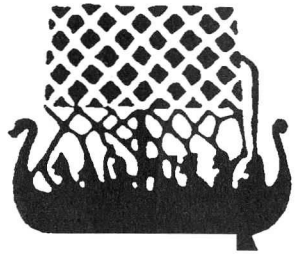
19. Let a man hold the cup, yet of the mead drink moderately, speak sensibly or be silent. As of a fault no man will admonish thee, if thou goest betimes to sleep.

20. A greedy man, if he be not moderate, eats to his mortal sorrow. Often time his belly draws laughter on a silly man, who among the prudent comes.

21. Cattle know when to go home, and then from grazing cease; but a foolish man never knows his stomach's measure.

22. A miserable man, and ill-





conditioned, sneers at everything: one thing he knows not, which he ought to know, that he is not free from faults.

23. A foolish man is all night awake, pondering over everything; he then grows tired; and when morning comes all is lament as before.

24. A foolish man thinks all who on him smile to be his friends; he feels it not, although they speak ill of him, when he sits among the clever.

25. A foolish man thinks all who speak him fair to be his friends; but he will find, if into court he comes, that he has few advocates.

26. A foolish man thinks he knows everything if placed in unexpected difficulty; but he knows not what to answer, if to the test he is put.

27. A foolish man who among people comes, had best be silent; for no one knows that he knows nothing, unless he talks too much. He who previously know nothing will still know nothing, talk he ever so much.

28. He thinks himself wise, who can ask questions and converse also; conceal his ignorance no one can, because it circulates among men.

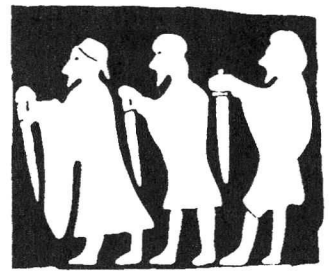
29. He utters too many futile words who is never silent; a garrulous tongue, if it be not checked, sings often to its own harm.

30. For a gazing-stock no man shall have another, although he come a stranger to his house. Many a one thinks himself wise, if he is not questioned, and can sit in a dry habit.

31. Clever thinks himself the guest who jeers a guest, if he takes to flight. Knows it not certainly he who prates at meat, whether he babbles among foes.

32. Many men are mutually well-disposed, yet at table will torment each other. That strife will ever be; guest will guest irritate.

33. Early meals a man should often take, unless to a friend's house he goes; else he will sit and



mope, will seem half-famished, and can of few things enquire.

34. Long is and indirect the way to a bad friend's, though by the road he dwell; but to a good friend's the paths lie direct, though he be far away.

35. A guest should depart, not always stay in one place. The welcome becomes unwelcome, if he too long continues in another's house.

36. One's own house is best, small though it be; at home is every one his own master. Though he but two goats possesses, and a straw-thatched cot, even that is better than begging.

37. One's own house is best, small though it be, at home is every one his own master. Bleeding at heart is he, who has to ask for food at every meal-tide.

38. Leaving in the field his arms, let no man go a foot's length forward; for it is hard to know when on the way a man may need his weapon.

39. I have never found a man so bountiful, or so hospitable that he refused a present; or of his property so liberal that he scorned a recompense.

40. Of the property which he has gained no man should suffer need; for the hated oft is spared what for the dear was destined. Much goes worse than is expected.

41. With arms and vestments friends should each other gladden, those which are in themselves most sightly. Givers and requiters are longest friends, if all [else] goes well.

42. To his friend a man should be a friend, and gifts with gifts requite. Laughter with laughter men should receive, but leasing with lying.

43. To his friend a man should be a friend; to him and to his friend; but of his foe no man shall the friend's friend be.

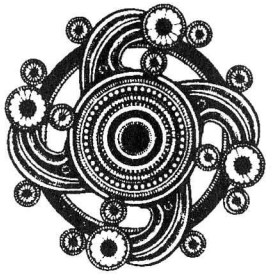
44. Know, if thou hast a friend whom thou fully trustest, and from whom thou would'st good derive, thou shouldst blend thy mind with his, and gifts exchange, and often go to see him.

45. If thou hast another, whom thou little trustest, yet would'st good from him derive, thou shouldst speak him fair, but think craftily, and leasing pay with lying.

46. But of him yet further, whom thou little trustest, and thou suspectest his affection; before him thou shouldst laugh, and contrary to thy thoughts speak: requital should the gift resemble.

47. I was once young, I was journeying alone, and lost my way; rich I thought myself, when I met another. Man is the joy of man.

48. Generous and brave men live best, they seldom cherish sorrow; but a base-minded man dreads everything; the niggardly is uneasy even at gifts.



49. My garments in a field I gave away to two wooden men: heroes they seemed to be, when they got cloaks: exposed to insult is a naked man.

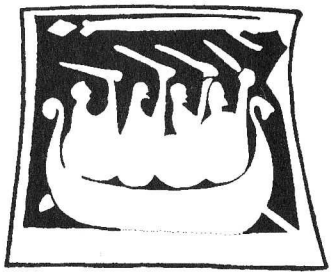
50. A tree withers that on a hill-top stands; protects it neither bark nor leaves: such is the man whom no one favours: why should he live long?

51. Hotter than fire love for five days burns between false friends; but is quenched when the sixth day comes, and friendship is all impaired.

52. Something great is not [always] to be given, praise is often for a trifle bought. With half a loaf and a tilted vessel I got myself a comrade.

53. Little are the sand-grains, little the wits, little the minds of [some] men; for all men are not wise alike: men are everywhere by halves.

54. Moderately wise should each one be, but never over-wise: of those men the lives are fairest, who know much well.



55. Moderately wise should each one be, but never over-wise; for a wise man's heart is seldom glad, if he is all-wise who owns it.

56. Moderately wise should each one be, but never over-wise. His destiny let know no man beforehand; his mind will be freest from care.

57. Brand burns from brand until it is burnt out; fire is from fire quickened. Man to man becomes known by speech, but a fool by his bashful silence.

58. He should early rise, who another's property or life desires to have. Seldom a sluggish wolf gets prey, or a sleeping man victory.

59. Early should rise he who has few workers, and go his work to see to; greatly is he retarded who sleeps the morn away. Wealth half depends on energy.

60. Of dry planks and roof-shingles a man knows the measure; of the fire-wood that may suffice, both measure and time.

61. Washed and refected let a man ride to the Althing, although his garments be not too good; of his shoes and breeches let no one be ashamed, nor of his horse, although he have not a good one.

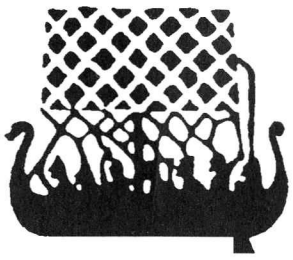
62. Enquire and impart should every man of sense, who will be accounted sage. Let one only know, a second may not; if three, all the world knows.

63. Gasps and gapes, when to the sea he comes, the eagle over old ocean; so is a man, who among many comes, and has few advocates.

64. His power should every sagacious man use with discretion; for he will find, when among the bold he comes, that no one alone is doughtiest.

65. Circumspect and reserved every man should be, and wary in trusting friends. Of the words that a man says to another he often pays the penalty.

66. Much too early I came to many places, but too late to others: the beer was drunk, or not



ready: the disliked seldom hits the moment.

67. Here and there I should have been invited, if I a meal had needed; or two hams had hung, at that true friend's, where of one I had eaten.

68. Fire is best among the sons of men, and the sight of the sun, if his health a man can have, with a life free from vice.

69. No man lacks everything, although his health be bad: one in his sons is happy, one in his kin, one in abundant wealth, one in his good works.

70. It is better to live, even to live miserably; a living man can always get a cow. I saw fire consume the rich man's property, and death stood without his door.

71. The halt can ride on horseback, the one-handed drive cattle; the deaf fight and be useful: to be blind is better than to be burnt: no one gets good from a corpse.

72. A son is better, even if born late, after his father's departure. Gravestones seldom stand by the way-side unless raised by a kinsman to a kinsman

73. Two are adversaries: the tongue is the bane of the head: under every cloak I expect a hand.

74. At night is joyful he who is sure of travelling entertainment. [A ship's yards are short.] Variable is an autumn night. Many are the weather's changes in five days, but more in a month.

75. He [only] knows not who knows nothing, that many a one apes together. One man is rich, another poor: let him not be thought blameworthy.

76. Cattle die, kinsmen die, we ourselves also die; but the fair fame never dies of him who has earned it.

77. Cattle die, kinsmen die, we ourselves also die; but I know one thing that never dies, — judgment on each one dead.

78. Full storehouses I saw at Dives' sons': now bear they the beggar's staff. Such are riches; as is the twinkling of an eye: of friends they are most fickle.

79. A foolish man, if he acquires wealth or woman's love, pride grows within him, but wisdom never: he goes on more and more arrogant.

80. Then 'tis made manifest, if of runes thou questionest him, those to the high ones known, which the great powers invented, and the great talker [Wotan] painted, that he had best hold silence.

81. At eve the day is to be praised, a woman after she is burnt, a sword after it is proved, a maid after she is married, ice after it has passed away, beer after it is drunk.

82. In the wind one should hew wood, in a breeze row out to sea, in the dark talk with a lass: many are the eyes of day. In a ship voyages are to be made, but a shield is for protection, a sword for striking, but a damsel for a kiss.

83. By the fire one should drink beer, on the ice slide; buy a horse that is lean, a sword that is rusty; feed a horse at home, but a dog at the farm.

84. In a maiden's words no one should place faith, nor in what a woman says; for on a turning wheel have their hearts been formed, and guile in their breasts been laid;

85. In a creaking bow, a burning flame, a yawning wolf, a chattering crow, a grunting swine, a rootless tree, a waxing wave, a boiling kettle,

86. A flying dart, a falling billow, a one night's ice, a coiled serpent, a woman's bed-talk, or a broken sword, a bear's play, or a royal child,

87. A sick calf, a self-willed thrall, a flattering prophetess, a corpse newly slain, [a serene sky, a laughing lord, a barking dog, and a harlot's grief];

88. An early sown field let no one trust, nor prematurely in a son: weather rules the field, and wit

the son, each of which is doubtful;

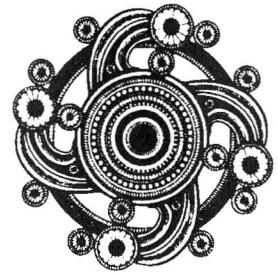
89. A brother's murderer, though on the high road met, a half-burnt house, an over-swift horse, (a horse is useless, if a leg be broken), no man is so confiding as to trust any of these.

90. Such is the love of women, who falsehood meditate, as if one drove not rough-shod, on slippery ice, a spirited two-years old and unbroken horse; or as in a raging storm a helmless ship is beaten; or as if the halt were set to catch a reindeer in the thawing fell.

91. Openly I now speak, because I both sexes know: unstable are men's minds towards women; 'tis then we speak most fair when we most falsely think: that deceives even the cautious.

92. Fair shall speak, and money offer, who would obtain a woman's love. Praise the form of a fair damsel; he gets who courts her.

93. At love should no one ever wonder in



another: a beauteous countenance oft captivates the wise, which captivates not the foolish.

94. Let no one wonder at another's folly, it is the lot of many. All-powerful desire makes of the sons of men fools even of the wise.

95. The mind only knows what lies near the heart, that alone is conscious of our affections. No disease is worse to a sensible man than not to be content with himself.

96. That I experienced, when in the reeds I sat, awaiting my delight. Body and soul to me was that discreet maiden: nevertheless I possess her not.

97. Billing's lass on her couch I found, sun-bright, sleeping. A prince's joy to me seemed naught, if not with that form to live.

98. "Yet nearer eve must thou, Wotan, come, if thou wilt talk the maiden over; all will be disastrous, unless we alone are privy to such misdeed."

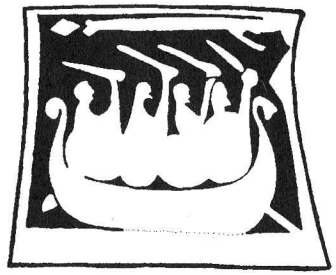
99. I returned, thinking to love, at her wise desire. I thought I should obtain her whole heart and love.

100. When next I came the bold warriors were all awake, with lights burning, and bearing torches: thus was the way to pleasure closed.

101. But at the approach of morn, when again I came, the household all was sleeping; the good damsel's dog alone I found tied to the bed.

102. Many a fair maiden, when rightly known, towards men is fickle: that I experienced, when that discreet maiden I strove to seduce: contumely of every kind that wily girl heaped upon me; nor of that damsel gained I aught.

103. At home let a man be cheerful, and towards a guest generous; of wise conduct he should be, of good memory and ready speech; if much knowledge he desires, he must often talk on good.



104. Fimbulfambi he is called who little has to say: such is the nature of the simple.

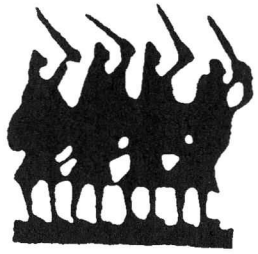
105. The old Jotun I sought; now I am come back: little got I there by silence; in many words I spoke to my advantage in Suttung's halls.

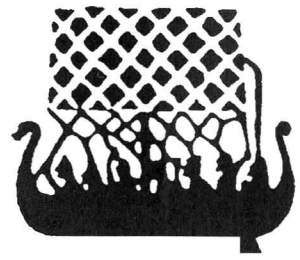
106. Gunnlod gave me, on her golden seat, a draught of the precious mead; a bad recompense I afterwards made her, for her whole soul, her fervent love.

107. Rati's mouth I caused to make a space, and to gnaw the rock; over and under me were the Jotun's ways: thus I my head did peril.

108. Of a well-assumed form I made good use: few things fail the wise; for Odhrærir is now come up to men's earthly dwellings.

109. 'Tis to me doubtful that I could have come from the Jotun's courts, had not Gunnlod aided me, that good damsel, over whom I laid my arm.





110. On the day following came the Hrim-thursar, to learn something of the High One, in the High One's hall: after Bolverk they enquired, whether he with the gods were come, or Suttung had destroyed him?

111. Wotan, I believe, a ring-oath gave. Who in his faith will trust? Suttung defrauded, of his drink bereft, and Gunnlod made to weep!

112. Time 'tis to discourse from the preacher's chair. By the well of Urd I silent sat, I saw and meditated, I listened to men's words.

113. Of runes I heard discourse, and of things divine, nor of graving them were they silent, nor of sage counsels, at the High One's hall. In the High One's hall. I thus heard say:

114. I counsel thee, Loddfafnir, to take advice: thou wilt profit if thou takest it. Rise not at night, unless to explore, or art compelled to go out.

115. I counsel thee, Loddfafnir, to take advice, thou wilt profit if thou takest it. In an enchantress' embrace thou mayest not sleep, so that in her arms she clasp thee.

116. She will be the cause that thou carest not for Althing or prince's words; food thou wilt shun and human joys; sorrowful wilt thou go to sleep.

117. I counsel thee, etc. Another's wife entice thou never to secret converse.

118. I counsel thee, etc. By fell or firth if thou have to travel, provide thee well with food.

119. I counsel thee, etc. A bad man let thou never know thy misfortunes; for from a bad man thou never wilt obtain a return for thy good will.

120. I saw mortally wound a man a wicked woman's words; a false tongue caused his death, and most unrighteously.

121. I counsel thee, etc. If thou knowest

thou hast a friend, whom thou well canst trust, go oft to visit him; for with brushwood over-grown, and with high grass, is the way that no one treads.

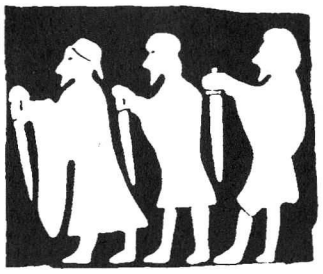
122. I counsel thee, etc. A good man attract to thee in pleasant converse; and salutary speech learn while thou livest.

123. I counsel thee, etc. With thy friend be thou never first to quarrel. Care gnaws the heart, if thou to no one canst thy whole mind disclose.

124. I counsel thee, etc. Words thou never shouldst exchange with a witless fool;

125. For from an ill-conditioned man thou wilt never get a return for good; but a good man will bring thee favour by his praise.

126. There is a mingling of affection, where one can tell another all his mind. Everything is better than being with the deceitful. He is not another's friend who ever says as he says.



127. I counsel thee, etc. Even in three words quarrel not with a worse man: often the better yields, when the worse strikes.

128. I counsel thee, etc. Be not a shoemaker, nor a shaftmaker, unless for thyself it be; for a shoe if ill made, or a shaft if crooked, will call down evil on thee.

129. I counsel thee, etc. Wherever of injury thou knowest, regard that injury as thy own; and give to thy foes no peace.

130. I counsel thee, etc. Rejoiced at evil be thou never; but let good give thee pleasure.

131. I counsel thee, etc. In a battle look not up, (like swine the sons of men then become) that men may not fascinate thee.

132. If thou wilt induce a good woman to pleasant converse, thou must promise fair, and hold to it: no one turns from good if it can be got.

133. I enjoin thee to be wary, but not over wary; at drinking be thou most wary, and with another's wife; and thirdly that thieves delude thee not.

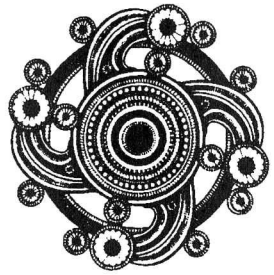
134. With insult or derision treat thou never a guest or wayfarer. They often little know, who sit within, of what race they are who come.

135. Vices and virtues the sons of mortals bear in their breasts mingled; no one is so good that no failing attends him, nor so bad as to be good for nothing.

136. At a hoary speaker laugh thou never; often is good that which the aged utter, oft from a shriveled hide discreet words issue; from those whose skin is pendent and decked with scars, and who go tottering among the vile.

137. I counsel thee, etc. Rail not at a guest, nor from thy gate thrust him; treat well the indigent; they will speak well of thee.

138. Strong is the bar that must be raised to admit all. Do thou give a penny, or they will call down on thee every ill in thy limbs.



139. I counsel thee, etc. Wherever thou beer drinkest, invoke to thee the power of earth; for earth is good against drink, fire for distempers, the oak for constipation, a corn-ear for sorcery, a hall for domestic strife. In bitter hates invoke the moon; the biter for bite-injuries is good; but runes against calamity; fluid let earth absorb.

Wotan's Rune-Song

140. I know that I hung, on a wind-rocked tree, nine whole nights, with a spear wounded, and to Wotan offered, myself to myself; on that tree, of which no one knows from what root it springs.

141. Bread no one gave me, nor a horn of drink, downward I peered, to runes applied myself, wailing learnt them, then fell down thence.

142. Potent songs nine from the famed

WOTAN, God of the Hanged

son I learned of Bolthorn, Bestla's sire, and a draught obtained of the precious mead, drawn from Odhrærir.

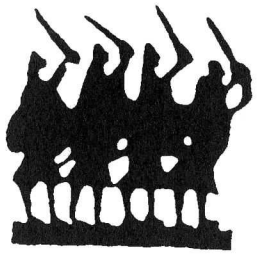
143. Then I began to bear fruit, and to know many things, to grow and well thrive: word by word I sought out words, fact by fact I sought out facts.

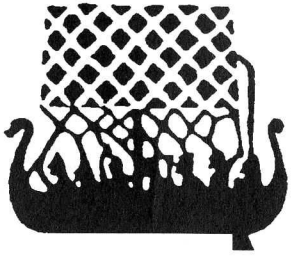
144. Runes thou wilt find, and explained characters, very large characters, very potent characters, which the great speaker depicted, and the high powers formed, and the powers' prince graved:

145. Odin among the Æsir, but among the Alfar, Dain, and Dvalin for the dwarfs, Asvid for the Jotuns: some I myself graved.

146. Knowest thou how to grave them? knowest thou how to expound them? Knowest thou how to depict them? Knowest thou how to prove them? Knowest thou how to pray? Knowest thou how to offer? Knowest thou how to send? Knowest thou how to consume?

147. 'Tis better not to pray than too much





offer; a gift ever looks to a return. 'Tis better not to send than too much consume. So Thund graved before the origin of men, where he ascended, to whence he afterwards came.

148. Those songs I know which the king's wife knows not nor son of man. Help the first is called, for that will help thee against strifes and cares.

149. For the second I know, what the sons of men require, who will as leeches live.

150. For the third I know, if I have great need to restrain my foes, the weapons' edge I deaden: of my adversaries nor arms nor wiles harm aught.

151. For the fourth I know, if men place bonds on my limbs, I so sing that I can walk; the fetter starts from my feet, and the manacle from my hands.

152. For the fifth I know, if I see a shot from a hostile hand, a shaft flying amid the host, so swift it cannot fly that I cannot arrest it, if only I get sight of it.

153. For the sixth I know, if one wounds me with a green tree's roots; also if a man declares hatred to me, harm shall consume them sooner than me.

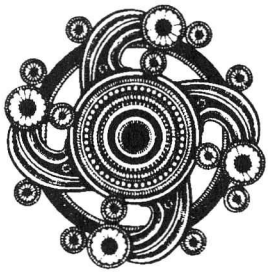
154. For the seventh I know, if a lofty house I see blaze o'er its inmates, so furiously it shall not burn that I cannot save it. That song I can sing.

155. For the eighth I know, what to all is useful to learn: where hatred grows among the sons of men — that I can quickly assuage.

156. For the ninth I know, if I stand in need my bark on the water to save, I can the wind on the waves allay, and the sea lull.

157. For the tenth I know, if I see troll-wives sporting in air, I can so operate that they will forsake their own forms, and their own minds.

158. For the eleventh I know, if I have to lead my ancient friends to battle, under their shields I sing, and with power they go safe to the fight, safe from the



fight; safe on every side they go.

159. For the twelfth I know, if on a tree I see a corpse swinging from a halter, I can so grave and in runes depict, that the man shall walk, and with me converse.

160. For the thirteenth I know, if on a young man I sprinkle water, he shall not fall, though he into battle come: that man shall not sink before swords.

161. For the fourteenth I know, if in the society of men I have to enumerate the gods, Æsir and Alfar, I know the distinctions of all. This few unskilled can do.

162. For the fifteenth I know what the dwarf Thiodreyrir sang before Delling's doors. Strength he sang to the Æsir, and to the Alfar prosperity, wisdom to Hroptatyr.

163. For the sixteenth I know, if a modest maiden's favour and affection I desire to possess, the soul I change of the white-armed damsel, and wholly turn her mind.

164. For the seventeenth I know, that that young maiden will reluctantly avoid me. These songs, Loddfafnir! thou wilt long have lacked; yet it may be good if thou understandest them, profitable if thou learnest them.

165. For the eighteenth I know that which I never teach to maid or wife of man, (all is better what one only knows. This is the closing of the songs) save her alone who clasps me in her arms, or is my sister.

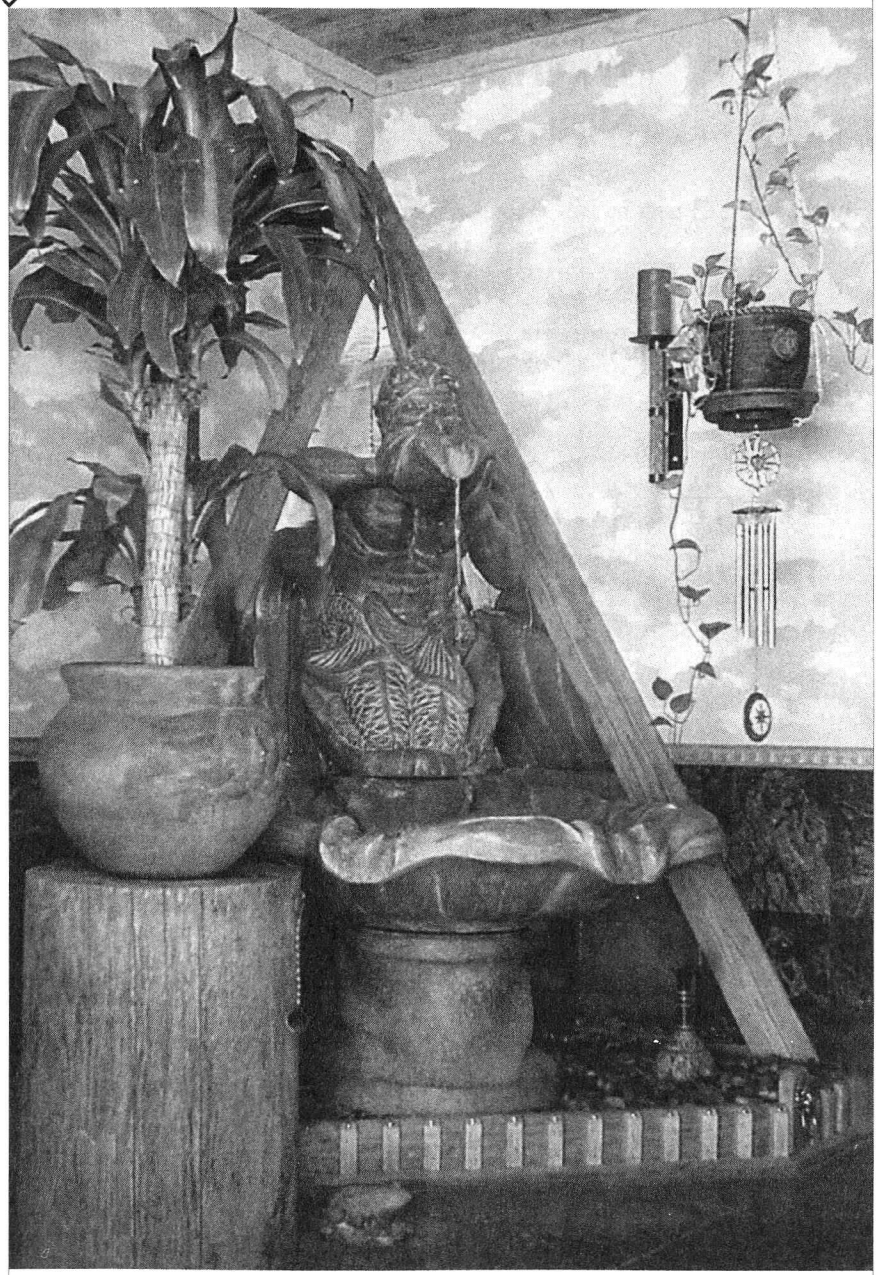
166. Now are sung the High-one's songs, in the High-one's hall, to the sons of men all-useful, but useless to the Jotun's sons. Hail to him who has sung them! Hail to him who knows them! May he profit who has learnt them! Hail to those who have listened to them!

CALENDAR

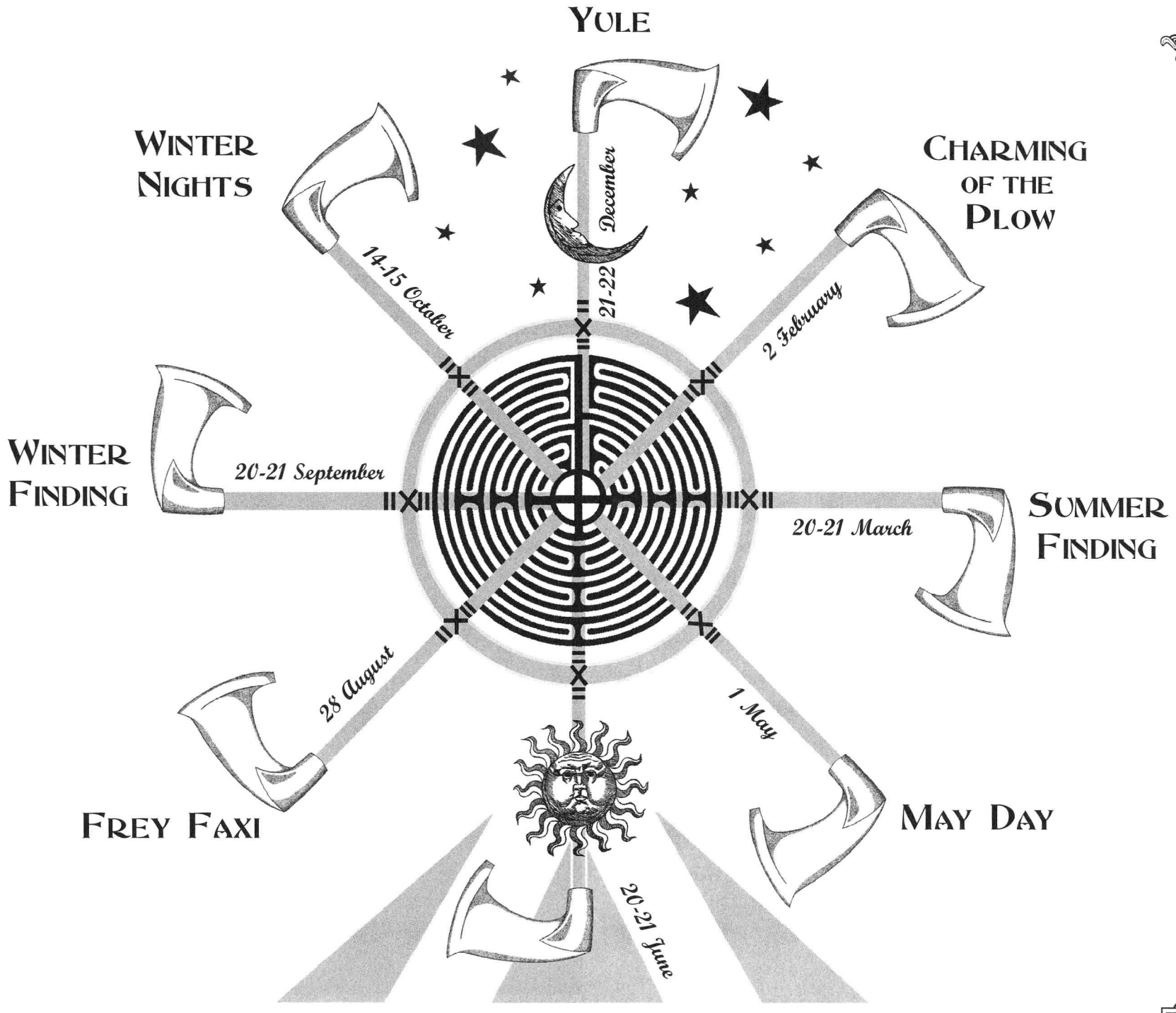
of Wotanist Festivals

When celebrating yearly festivals we preserve an intimate connection and understanding, not only with nature and her ever-changing stations, but with our Gods and ancestors as well. It is, also, through upholding such ritual traditions that new doorways of consciousness are realized, coupled with the bond of family and folk, providing shape and meaning to the many mysteries of life.

We visualize yearly calendar festivals as a wheel with eight spokes—the Sun Ring. These are the primary eight stations of the earth's full cycle as it passes through birth, life, death and renewal, as witnessed in the changing seasons. These cyclic stations are approximately six weeks apart, however, there are additional festival events that fall between the eightfold circle which many Wotansvolk choose to celebrate with comparable significance.



Fountain of Njord—God of the Sea


Yule
December
Winter Nights
14-15 October
Charming of the Plow
2 February
Winter Finding
20-21 September
21-22
Summer Finding
20-21 March
28 August
1 May
Frey Faxi
May Day
20-21 June
Mid-Summer

CHARMING OF THE PLOW – takes place at the beginning of the planting season. This day is symbolic of the wooing by the God Frey (fertility) of the maiden Gerd (Earth). Northern Europeans of old believed that man learned to plow from watching Frey's boar Gullinbursti. It is a festival of fertility, of the planted seed and the plowed earth. –February 2nd

FEASTS OF THUNAR & VALI – are the traditional celebration of the family. Symbolic of the Thunder God Thor using his mighty hammer Mjollnir to drive back the darkness and the frost giants; 20 January to 18 February, the peak of winter, we are reminded of our strength as a Folk which brings us through the harsh winter. Feast of Vali–February 14th

SUMMER FINDING – is the Vernal (Spring) Equinox, also known as "Ostara," the brightest and most joyful of the Teutonic year. It is the March 20th - 21st celebration of the rebirth and renewal. The eternal cycle is represented by the egg, a fertility symbol, often dyed in various colors. The month of April we observe Sumarsdag.

WALPURGISNACHT – known as "May Eve" or "Beltane." According to Teutonic mythology the ceremonies of this pagan festival were held in honor of Frey and Freyja. –April 30th

MAY DAY – the first day of the month is a time of great festivities in a celebration of life and the Birth of Spring. As a time of games and good company, the May pole represents male fertility and reproduction cycles. –May 1st

MID-SUMMER – is the longest day and shortest night of the year. In ancient times the Summer Solstice was the traditional time for holding the annual gathering (Althing). The significant and honored god of Mid-summer is Wotan's son, Balder, God of the Summer's sun. – June 20th - 21st

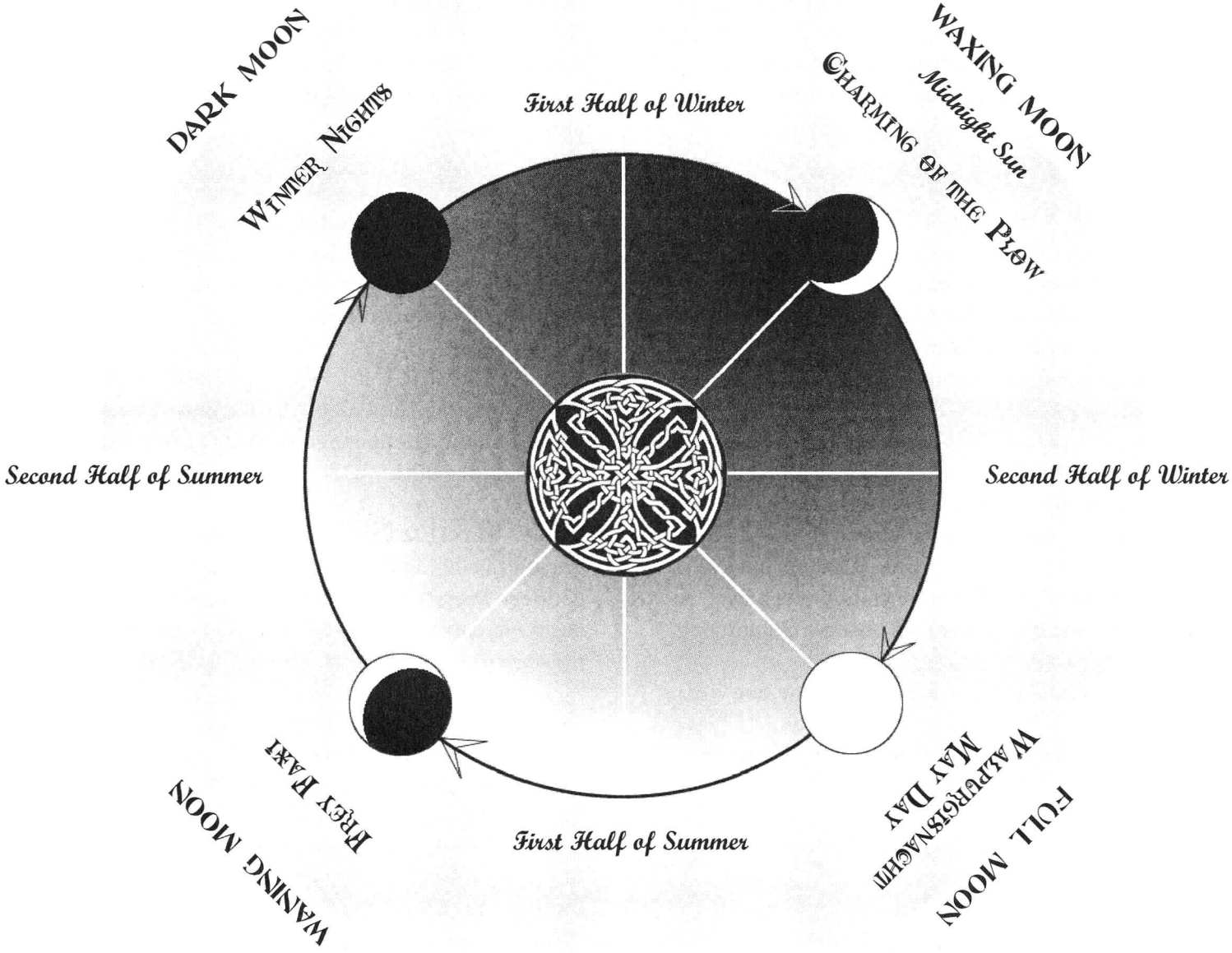
FREY FAXI – since ancient times has been the harvest festival in Scandinavia and Iceland. One feature of this celebration involved horse fights and the god Frey. Frey Faxi or "Frey's Mane" would challenge and symbolically overcome its opponent. –August 28th

WINTER FINDING – celebrating the Autumnal Equinox marks the end of the harvest season. It is the greatest of all the harvest festivals of the Northern Folk. –September 20th - 21st

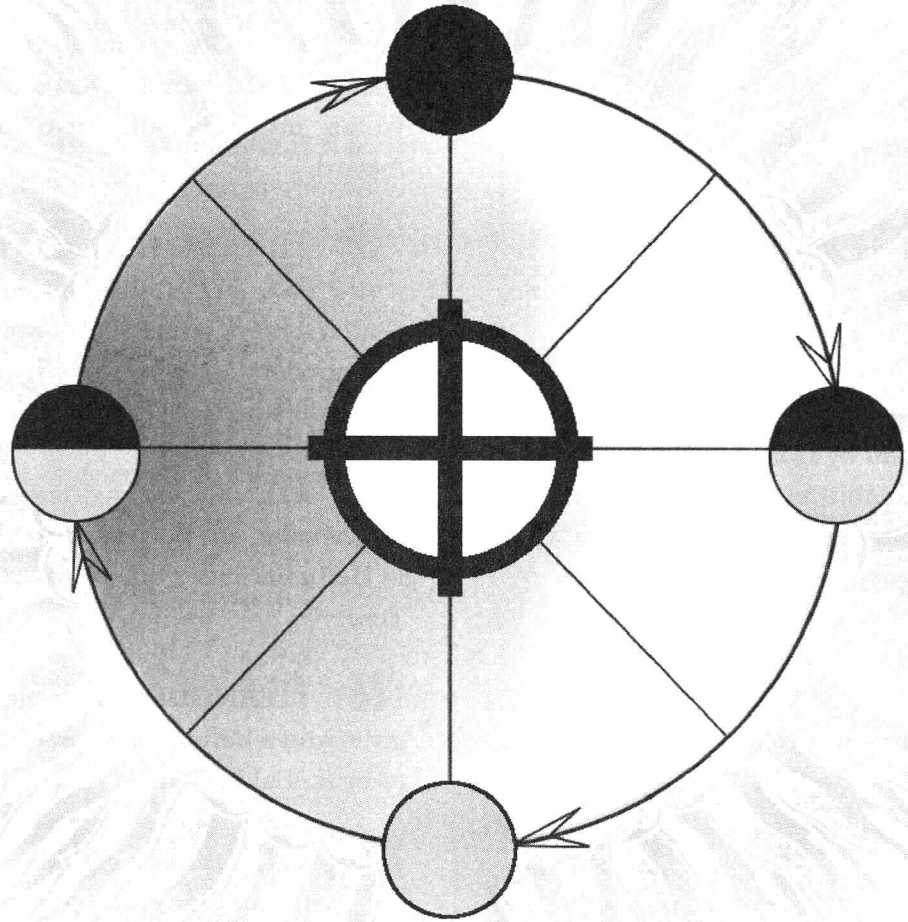
WINTER NIGHTS – feast marking the end of harvest, bringing focus to the bounty and honors to the goddess Freyja. The cattle who could not make it through the winter were sacrificed and the meat eaten or preserved for the winter months. –October 14th - 15th.

YULE – is the holiest feast of the Teutonic year beginning December 21st. It lasts twelve nights and culminates on the New Year. The first night of Yule, "Mother Night," is hallowed to the Teutonic goddess Freyja. The twelve nights represent the twelve months of the year, also called "The Wih-Nights" as space of time set apart between the old and the new. Yule is the shortest day of the year and held in honor of the Winter Solstice, the return of the sun, sacred to the god Frey.

Lunar Cycle


Dark Moon
Winter Nights
First Half of Winter
Waxing Moon
Midnight Sun
Charming of the Plow
Second Half of Summer
Second Half of Winter
Waning Moon
Brey Dam
First Half of Summer
Full Moon
Walpurgisnacht
May Day

Solar Cycle



WINTER SOLSTICE

Midnight Sun

Yule

Dying Sun

Growing Sun

AUTUMNAL EQUINOX

Fall Sunset

Winter Finding

VERNAL EQUINOX

Spring Sunrise

Summer Finding

Dying Sun

Growing Sun

SUMMER SOLSTICE

Midday Sun

Mid-Summer

GODS OF OUR BLOOD

THE NORSE PANTHEON

AEGIR – also known as Gymir, the god who presides over the stormy sea; every harvest he entertains the gods and brews ale for them.

BALDER – god of the summer, of sunlight, he was son of Wotan and Frigga; slain by Hoder at the instigation of Loki; his dwelling is Breidablikk; Balder the Beautiful is to reign as supreme god after Ragnarok.

BRAGI – the god of poetry, a son of Wotan; he is the best of skalds.

FORSETI – the fore-sitter, president chairman, son of Balder and Nanna; his dwelling is Glitner and his office is that of a peacemaker.

FREY – son of Njord, twin brother of Freyja and husband of Skadi; known for his magical sword, he is the god of the sun, of fertility, the fructifier; associated with the boar, Gullinbursti.

FREYJA – the daughter of Njord and twin of Frey. She dwells in Sessrumnir in Folkvang; one of the four major Norse gods, she is the goddess of the moon, of love, the fructified; her husband is Odur.

FRIGGA – she is the second wife of Wotan and mother of Balder and Queen of the Gods, who reigns with Wotan in Hlidskjalf; the most important goddess of Asgard.

HEIMDALL – also known as Hallinskidi, the white god, he is the watchman of Asgard; his horn Gjallar–horn, which he blows at Ragnarok, can be heard throughout the nine worlds; his dwelling is Himinbjorg and he is keeper of Bifrost, the rainbow bridge into Asgard.

HEL – the goddess of death, born of Loki and Angerboda; she corresponds to Proserpina; her habitation is Helheim under one of the roots of the Yggdrasill World Tree.

HERMODR – courage of hosts, son of Wotan, who gives him a helmet and corselet; he rode on Sleipnir to Hel to bring Balder back.

HLODYN– a goddess, same as Nerthus; a name of the earth, mother earth goddess.

HOENIR – one of the three creating gods; with Wotan and Lodurr, Hoenir creates Ask and Embla, the first human pair.

IDUNNA – daughter of the dwarf Ivald, she was wife of Bragi, the goddess of early Spring; she possesses rejuvenating apples as guardian of the gods' eternal youth.

JORD – first wife of Wotan, sister of Frigga and mother of Thor; represents earth.

LODURR – one of the three gods (Wotan, Hoenir and Lodurr) who create the first man and woman, Ask and Embla; identical with Loki.

LOKI – to end, finish; Loki is the end and consummation of divinity; the evil giant—god of Teutonic mythology; father of Sleipner, the Midgard Serpent, Fenris—wolf and of Hel; he causes Balder's death, abuses the gods in Aeyer's feast, but captured in Fraanangerforce and is bound by the gods.

MAGNI – megin, strength; a son of Thor.

MANI – moon; brother of Sol (the son), both children of the giant Mundilfare.

MIMIR – who evolved from the ancient race of giants, possessed great knowledge and is a guardian of sacred, mystic treasures, a being of supreme power; he can be classed with the Norns, as originally one over whom even Allfather Wotan held no sway, as Wotan had to appear before him as a petitioner; Mimir's twin sister is Wotan's mother.

NANNA – daughter of Nep, mother of Forseti and wife of Balder; she dies of grief at the death of Balder.

NERTHUS – mother earth goddess, Njord's wife.

NJORD – god of the storms and summer, father of Freyja and Frey, he was given the palace Noatun; as the sea god he stilled the terrible tempests.

NORNS – the wyrd sisters; the three heavenly norns: Urd, Verdandi and Skuld (past, present and future); they dwelt at the Fountain of Urd and ruled the fate of the world.

ODUR – Freyja's husband.

RAN – the goddess of the sea, wife of Aeger.

SAGA – the goddess of history; she dwells in Sokkvabekk.

SIF – the wife of Thor and mother of Vulder; the word denotes affinity; Sif, the golden haired goddess of the sanctity of the family and wedlock.

SIGYN – Loki's wife, she holds a basin to prevent the serpent's venom from dropping onto Loki's face.

SJOFN – one of the goddesses, she delights in turning men's hearts to love.

SKADI – a giantess, daughter of Thjasse and wife of Njord; she dwells in Thrymheim and hangs a venom serpent over Loki's face.

SOL – meaning sun, daughter of Mundilfare; she drives the horses that draw the car of the sun.

TYR – the high god and predecessor to Wotan; in Teutonic mythology he is the one-armed god of war, the Fenris–wolf bit one hand off; he goes with Thor to Hymer to borrow a kettle for Aeger.

THOR – the god of thunder, keeper of the hammer, the ever-fighting slayer and destroyer of evil spirits; the friend of Aryankind, the defender of the earth, the heavens and the gods; he is the consecrator, his hammer, Mjollnir, being the 'cross' or holy sign of the ancient heathen. Blunt, hot-tempered, without fraud or guile, of few words but of ready stroke, such was Thor; dwelling in Bilskirnir, he was a favored deity of our forefathers.

VALKYRIE – the chooser of the slain, a troop of goddesses, hand-maidens of Wotan; they serve in Valhalla and are sent on Wotan's errands.

VALI – the Avenger from Valaheim, who slays Hoder, fulfilling a prophecy to avenge his brother Balder's death; he rules with Vidar after Ragnarok; celebrated at the Feast of Vali (modern: Valentine's Day).

VE – brother of Wotan.

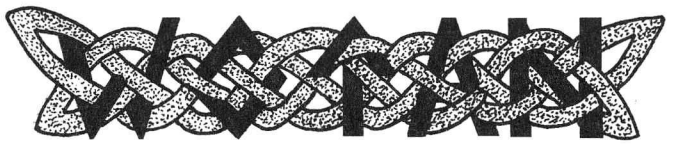
VIDAR – son of Wotan and the giantess Grid; he dwells in Landvidi, and slays the Fenris Wolf in Ragnarok. Rules with Vali after Ragnarok.

VILI – brother of Wotan and Ve, these three sons of Bor and Bestla construct the world out of Ymer's body.

VOR – the goddess of marriages.

VULDER – or Ullr, the winter god, considered second only to Wotan, whose place he usurped during his absence in the winter months of the year, known as the shield god; son of Sif and stepson of Thor, Vulder is known for his mastery of hunting and archery, he dwells in Ydaler.

WOTAN – son of Bor and Bestla, he is the chief deity of the gods, also spelled: Woden, Wodan and Odin; he is the fountain-head of wisdom, the founder of culture, writing and poetry, the progenitor of kings, the lord of battle and victory; he has two ravens, two wolves and a spear; his throne is Hlidskjalf in Gladsheim, whence he looks out over all the worlds.



The true nature of reality is quite beyond our comprehension, even when we use the most complicated technical instruments. For the person who builds these instruments and uses them, has in fact created them in the likeness of his ultimate instrument, his terrestrial mind. Thus, all theory, all conception is only a working hypothesis, and ultimately reality will always remain inaccessible to us. What in any case counts, in the sciences as in everything else, is archetypal reality, which belongs to the soul and which, in a given moment in history, is imposed upon and gives form to that inaccessible reality. This archetypal reality is frequently arrived at from opposite directions and from people using quite different working hypotheses... It is for this reason that Magic has never lost its force since it provides a means of dealing with 'reality.' It exists because of the correspondence which is to be found between 'reality' and the soul, as is indicated in the law of Synchronism. Thus, when the soul is in a state of extreme tension, as for example in love, it creates miraculous forces actually capable of inducing transformation or transfiguration.

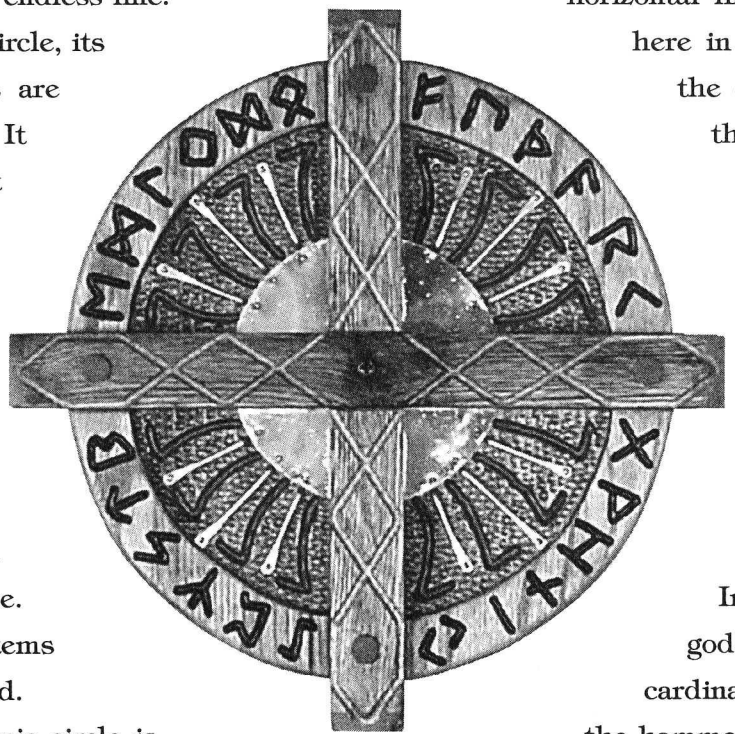
—Miguel Serrano

RUNIC CIRCLE

A circle is not only a symbol of time, but of eternity, because it consists of an endless line. The profound significance of the circle, its diverse use and many meanings are difficult to describe in its totality. It is little wonder that the Wotanist symbol consists of a cross with a circle, as the two intersecting lines combined create the essence of arcane symbology.

In ceremony the circle is used to mark the boundary of an area which is sacred, to set it apart from the gross corporal world and its negative influence. This is a ritual procedure that stems back to the very origins of mankind.

The simple, traditional runic circle is nine feet in diameter with the runes in sunwise progression (*shown*). Naturally, size will vary according to the amount of participants involved, which may extend as large as the standing stone circles of Europe.



A magickal runic circle (*not shown*) takes the form of a sunring, a circle divided equally by eight spokes, creating eight points on the circle, one at each 45° point. The lines are symbolic of the tree of life gylph, Yggdrasill, with its three branches reaching upward to Asgard, three roots reaching downward to the lower realms and the middle horizontal line representing our plane of life here in Midgard. Around the outside of the circle is the runic Futhark, with the Fehu at the north point. The Futhark travels sunwise in successive order, first to each of the eight sunring points, then to each position after the sunring points, then to the second position after the sunring points. The three revolutions of eight make up the twenty-four runes of the Futhark. In a second inner circle the four gods of Asgard are placed at the cardinal stations in the traditional sign of the hammer. The respective goddess, wife of each god, is placed in between. For a permanent runic circle on a wood floor, the appropriate colors are green with red runes. Candles may be placed at the North, East, South and West points; if outdoors, torches may be used.

ELDER FUTHARK

The Runic Alphabet of the Ancient Aryan Tribes

ᚠᚢᚦᚱᚲᚷᚹᚺᚾᛁᛃᛇᛈᛉᛊᛏᛒᛖᛗᛚᛜᛞᛟ

ᚠ FEHU – wealth

Fire generation, fire-borer, livestock, property, to grow, to wander, to destroy, to shred

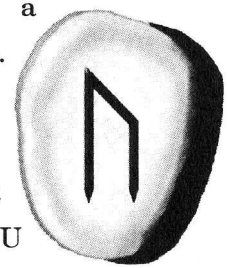
• Green tourmaline

• The first of the runes, it literally means cattle and takes its shape from their horns. It stands for material wealth, fertility and tamed earthly energy that can be controlled by the human will. Fehu is the essence of mobile power and strength, but a potential source of disruption, as well. It is related to the Vanir deities Njord, Frey and Freyja. This is a rune of duty, of good for good, of true worship and of health.

ᚢ URUZ – primal strength

The primordial, eternity, primal fire, primal light, primal bull aurochs, the afterlife

• Tiger's eye



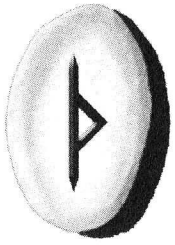
• This is the rune of the aurochs, a magnificent wild bovine of ancient Europe. Interpretively it is the horns of the auroch or falling drizzle. It represents untamed earthly energy, primal shaping forces that cannot be controlled by human will. The U rune is the mother of manifestation. Uruz is the forming force, not the form itself. It defines the origin and destiny of all things. As a rune of vital strength and virility, a life force of the masculine polarity, Uruz teaches patience, endurance, courage and the application of aggression at the right time under the right circumstances. Uruz is used to enhance independence and leadership abilities and to aid in the growth of "wisdom."

THURISAZ – defense

Thunder, thunderbolt, lightning flash, thorn

• Bloodstone

• This stands for both a thorn and the god Thor. A powerful defensive rune, it employs the destructive force that is sometimes necessary in battling enemies and chaos, although it can sometimes cause chaos. A rune of lightning and thunder, of life and polarity, Thurisaz governs regeneration and fertilization.

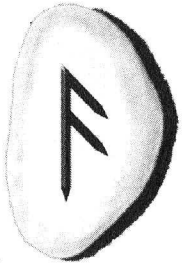


ANSUZ – gods

Reception—transformation—expression, inspiration, death—mysteries

• Lapis lazuli

• Derived from the Aesir, associated with "the mouth of god," specifically Wotan's, this rune stands for wisdom and divine inspiration. Consciousness, intelligence, poetry, magic, ecstasy and order are, also, ruled by Ansuz. It is the wisdom of ancestral memory and that "small voice within." Ansuz is instrumental in the creation of mankind. It is a rune which works magnetic and/or hypnotic speech.

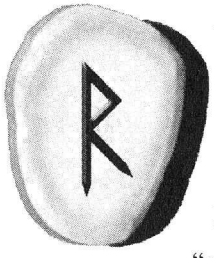


RAIDO – motion

Right action and order, religion, ritual, rhythm

• Jacinth

• The rune of the natural order, of the cycles of days, seasons and years, it is the right way, the path of the sun and the journeys of people and the migration of animals. Raido governs the rhythms of music and dance. It is a rune of rebels and giving rein, also, relative to Thor and Folk-soul. This rune has been interpreted variously as "wagon," "chariot" and "riding." Raido is a rune of spiritual development.

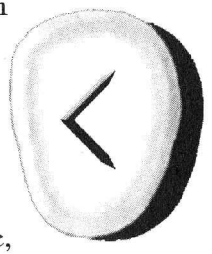


KENAZ – illumination

Kinship, learning, teaching

• Flint

• The rune of the torch and controlled fire or energy, this is the fire of regeneration through death or sacrifice. It represents the hearth and creation, as well as cremation. Kenaz is associated with knowledge, teaching and doing. Connected to inner guidance, it is the rune of human passion, lust and sexual love, also, a rune of the artist and craftsman.

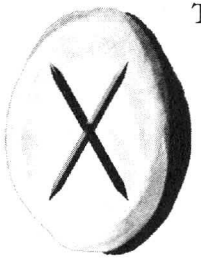


GEBO – gift

The high gods, gifts, generosity, hospitality

• Emerald and Jade

• Exchanging gifts binds people together, it binds a leader to his followers and seals alliances between clans. This was the idea behind sacrifices or gifts to the gods, which should bring favors in return. Gebo brings friendship, loyalty and hospitality, a rune often used in "love magic."

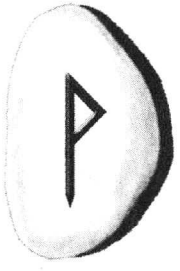


WUNJO – joy

Joy, harmony, respect, honor, pride and fellowship

• Topaz and rose quartz

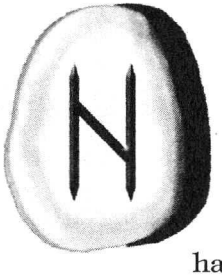
• It stands for personal wholeness and perfection. Wunjo battles against discouragement and sadness to bring cheerfulness and courage in both the individual and the group. Clan-centric and binding of kin, this is a rune of emotional healing and self-confidence, the will to win.



HAGALAZ – constraint

The right moment, keep and save

• Crystal



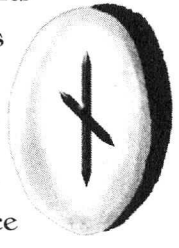
• Named after hail, this rune is seen to be the framework of the universe, the guide to evolution. It is the unity of fire and ice, which were seen in the old mythologies as the two primal elements. It is a rune of harmony and completeness. The rune of hope, renewal and lusty youth, Hagalaz contains the potential energy of neutral power in the multi-universe, which is born from the dynamic generating, evolving unit of fire (energy) and ice (anti-matter). The H rune describes the eternal cosmic harmony. As the Rune mother, it signifies the realms of the underworld and personal unconsciousness.

NAUTHIZ – necessity

Norn, compulsion of fate

• Obsidian

• The need rune, this symbolizes the heroic power to survive and thrive in times of crisis and stress. Its shape symbolizes the bow-drill used in old times to kindle the need fire. It represents coming into being, manifestation and is a rune of protection, especially spiritual protection. Nauthiz is the force of friction and resistance which builds up the individual strength and will.



ISA – stasis

Iron, ice

• Herkimer diamond

• Isa is the rune of ice and inaction. Ice is seen as one of the primal elements; fire is the other. It represents drawing into the center of one's being, giving calm in times of strife. The Isa rune is the force of attraction, gravity, inertia, entropy in the multi-universe. Isa is a symbol of the individual ego and concentrating force that holds the ego-self together. It is the rune of control and defense.

JERA – year

Cyclical development, solar year, reward, fruition

• Moss agate

• Literally meaning "year," this rune represents natural cycles, such as the progression of the seasons, sowing and reaping, birth, death and rebirth, and the rewards or penalties for one's actions. Jera represents a masculine fertility force associated with Freyr. Jera symbolizes the interlocking forces of fire (summer) and ice (winter) as compliments of each other. It is a rune of awareness and patience.

EIHWAZ – yew tree

Vertical cosmic axis, endurance, protection

• Smoky quartz

• Meaning yew tree, it symbolizes the cosmic tree, Yggdrasill, seen as the central axis of the world. As such, it allows communication and travel to other realms of being. This rune contains the mystery of life and death, and mystically unifies them in essence. It is a life–giving force and the mode by which that force is sustained. Eihwaz represents the dynamic and outgoing and is associated with Vuldar, god of the winter sky.

PERTHO – womb, dice cup

Time, cause and effect, evolution–change

• Layered onyx.

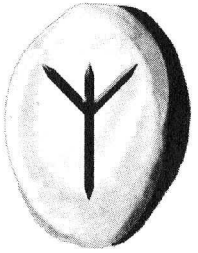
• Symbolizing the dice cup or chance happenings, this represents "orlog" or "wyrd," both of which are similar to the modern concept of "fate." Orlog is the primal layers of past action and events that guide and affect the present and future wyrd. Pertho is the rune of time and excitements, both pleasant and unpleasant. It is a rune of feasting, dancing and laughter, also, intellectual knowledge and divination.

ELHAZ – elk

Life, protection, connection between gods and men

• Black tourmaline

• Also known as algiz, it is symbolic of a spread hand or an elk's antlers, both being signs of active defense. A rune of protection and of purifying, it is associated with a swan or valkyrie and with striving towards one's potential. Elhaz is the life symbol and was often carved into spears for protection and victory.

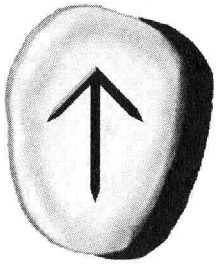


TIWAZ – cosmic pillar

Justice, self–sacrifice, spiritual discipline, world order

• Bloodstone and hematite

• Tiwaz is the rune of Tyr, the god of law, justice and war, who brings victory to the side which most deserves it. It embodies honor, duty and unselfishness, sacrificing oneself for the good of others. It is a rune of divine order. A three-fold mystery is contained in Tiwaz: justice, war and world-column.

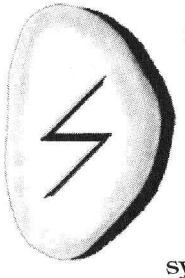


SOWILO – sun

Solar wheel, goal and path, success, guide

• Norse sunstone

• Rune of the sun and the power it radiates, its shape is that of a lightning bolt. It represents the primal fire that reacts against ice. It is the power of the human will, of victory and success. The rune of Heimdall, the messenger of Wotan, symbolically says "Bear it or be it."

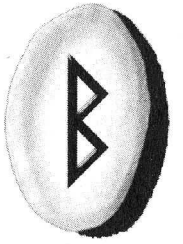


BERKANO – birch tree

Birth–life–death cycle, containment, earth mother

• Jet

• This rune means birch goddess and symbolizes Nerthus, earth mother. It rules over the stages of life as well as death, gestation and rebirth. It conceals, nurtures and protects, as does the womb and the tomb. Berkano is a rune of the Vanir and of hidden transformation and growth.



EHWAZ – horse

Harmonious duality, marriage, trust, loyalty

• Turquoise

• This signifies a horse and, also, a harmonious and loyal partnership, such as between a horse and rider, husband and wife, business partners or a king and his subjects. Identified with twins, such as the Saxon conquerors Hengist (stallion) and Horsa (horse). Ehwaz is connected with fertility and thus to Freyr. It represents a rune of trust and loyalty. Ehwaz is a symbol of the ideal man-woman relationship and thus is the mystery of lawful marriage.

MANNAZ – human being

Divine structure, intelligence, divine ancestor and sky father

• Amethyst

• The M rune stands for man or human, especially that divine spark within each person, connected to the god Heimdall (also known as Rig), who was said to be the progenitor of mankind. Mannaz is the rune of the conscious, rational mind and intelligence, it describes the Germanic peoples as being the progeny of the gods. It is the stave of the "perfected man," the complete human being, for good drink, especially mead, for the builders and innkeepers, comrades-in-arms and bachelors.

LAGUZ – flowing water

Primal water, passage to and from life, growth

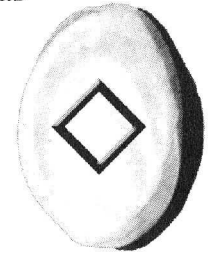
• Malachite

• This rune means water. It stands for the deep water of the subconscious from which come wisdom and intuition. It is the primal waters of life. Laguz symbolizes both the waters of birth and those waters crossed after death. This rune represents the basic life energy in the universe and the secret source of all organic life. Symbolic of phallic power (virtue) and fertility in the physical as well as mental realms.

INGWAZ – expansive energy

Potential energy, gestation

• Ivory

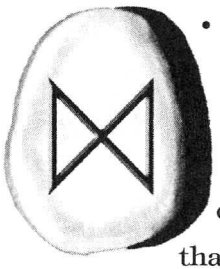


• The masculine consort of the earth goddess, this rune is named for the earthly god, Ing. It was later associated with the god Frey. Ingwaz represents the seed with its stored power and potential that must undergo a gestation period before manifestation. This rune is the male counterpart to the Berkano rune.

DAGAZ – day

Light, polarity, synchronization

• Fluorite

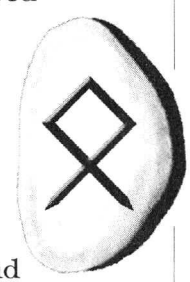


• This is the point of balance between the pairs of opposites. It is the instant of dawn or dusk. It is the awakening of the transcendent consciousness, often described as a blinding flash of inspiration that unites the individual with the universe and reveals the mystery of being. Dagaz is a concept of synthesization of opposites that goes beyond their perceived opposition. In Dagaz, language fails. Dagaz is chiefly useful as a rune of meditation.

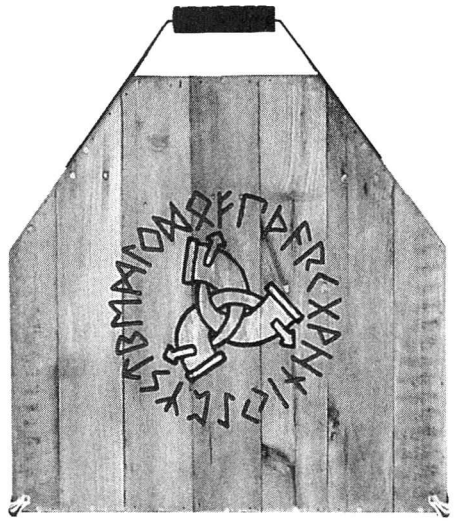
⊕THALA – home, possession

Inherited power, sacred enclosure, preserved freedom

• Petrified wood



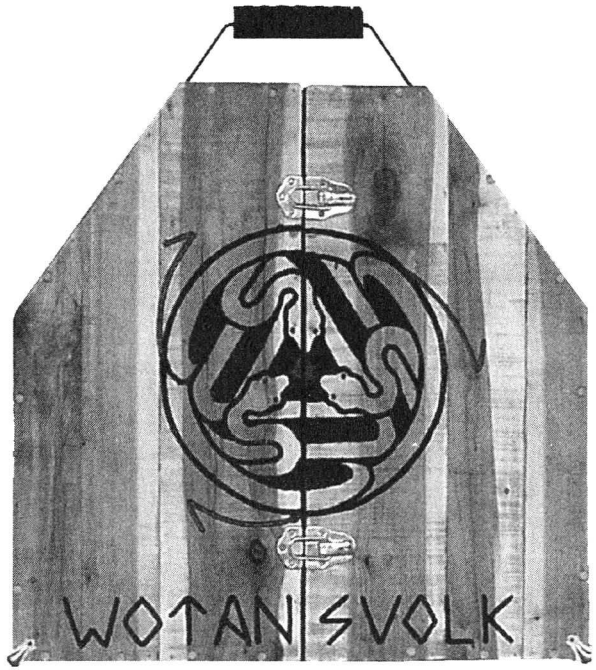
• The O rune represents land or real property, especially ancestral lands. On another level it represents the genetic structure given us by our ancestors as well as ancestral memory and inherited spiritual power. It is preserved clan and tribal law on a spiritual level. In Wotanism it is a rune expressed by the kindred, as a rune of Wotan's might as Allfather. Othala represents personal love of folk and nation.



PORTABLE STALLER
for in-home use
or outdoor ritual,
especially in
natural settings.

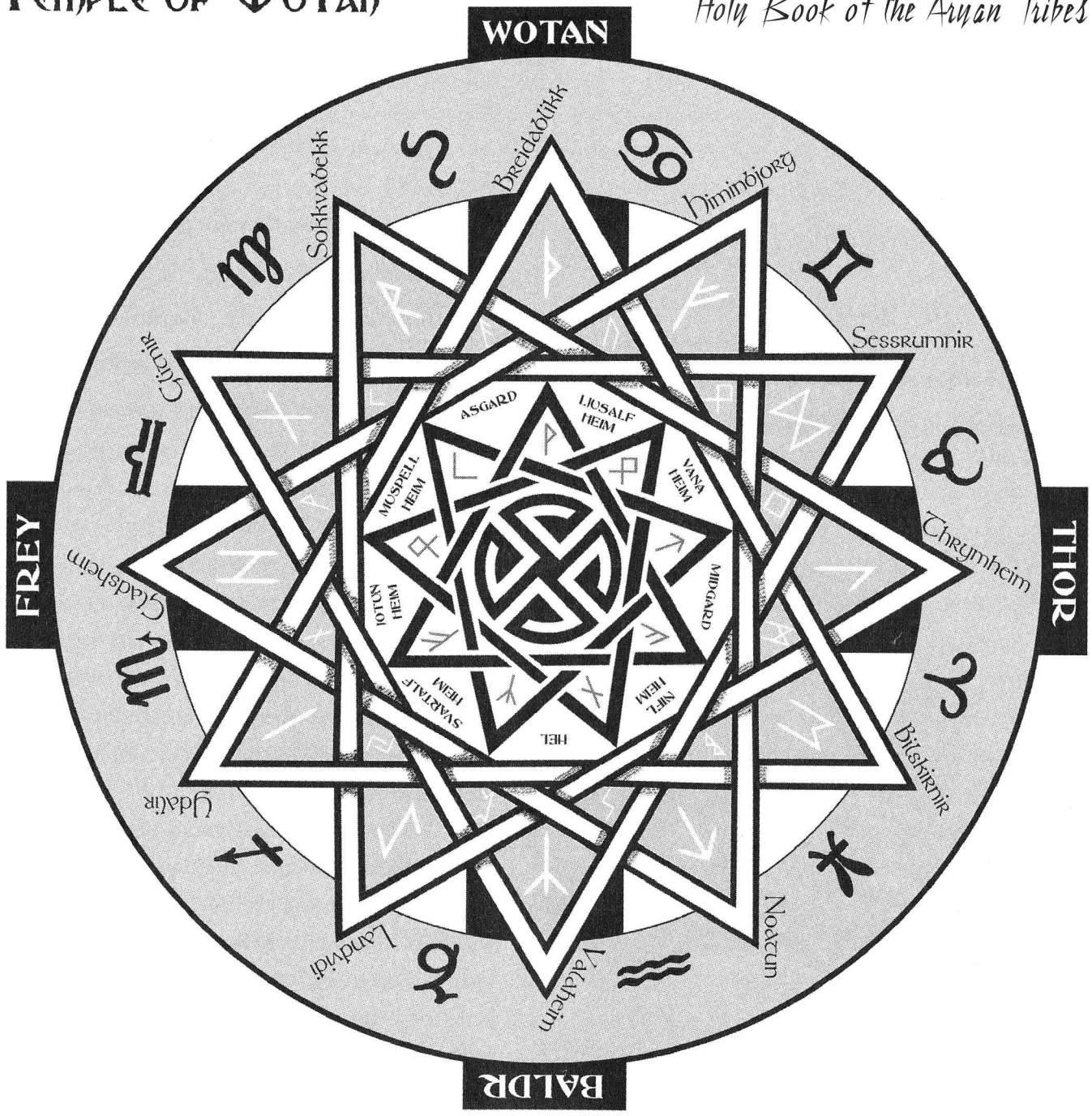
Back and front views
of closed-to-carry
staller.

See page 250
for inside view.



The Nordic Zodiac

Hall	Meaning	God	Sign	Dates	Ruling Runes
Bilskirnir	Lightning	Hall of Thor	Aries (fire)	21 Mar - 20 Apr	ᛒ ᛗ ᛗ
Thrymheim	Noisy Place	Hall of Thiazzi & Skadi	Taurus (earth)	21 Apr - 20 May	ᛗ ᛚ ᛜ
Sessrumnir	Field of Folk	Hall of Freyja	Gemini (air)	21 May - 20 Jun	ᛜ ᛞ ᛝ
Himinbjorg	Cliffs of Heaven	Hall of Heimdall	Cancer (water)	21 Jun - 20 Jul	ᛝ ᚠ ᚢ
Breidablikk	Broad Gleaming	Hall of Balder	Leo (fire)	21 Jul - 21 Aug	ᚢ ᚦ ᚨ
Sokkvabekk	Time and Events	Hall of Sága	Virgo (earth)	22 Aug - 22 Sep	ᚨ ᚱ ᚲ
Glitnir	Hall of Splendor	Hall of Forseti	Libra (air)	23 Sep - 22 Oct	ᚲ ᚷ ᚹ
Gladsheim	Joyous Home	Hall of Wotan (Æsir)	Scorpio (water)	23 Oct - 22 Nov	ᚹ ᚺ ᚾ
Ydalir	Valley of Yew Trees	Hall of Vulder	Sagittarius (fire)	23 Nov - 20 Dec	ᚾ ᛁ ᛃ
Landvidi	White Land	Hall of Vidar	Capricorn (earth)	21 Dec - 19 Jan	ᛃ ᛇ ᛈ
Valaheim	Halls of Silver	Hall of Vali	Aquarius (air)	20 Jan - 18 Feb	ᛈ ᛉ ᛊ
Noatun	Ship Haven	Hall of Njord	Pisces (water)	19 Feb - 20 Mar	ᛊ ᛏ ᛒ


WOTAN
THOR
BALDR
FREY
Breidablikk
Himinbjorg
Sessrumnir
Thrymheim
Bilskirnir
Nodtun
Valaskjalf
Landvidi
Ydalir
Gladsheim
Vingolf
Sokkvabekk
ASGARD
LIOSALF HEIM
VANA HEIM
MIDGARD
NIFL HEIM
HEL
SVARTALF HEIM
IOTUN HEIM
MUSPELL HEIM

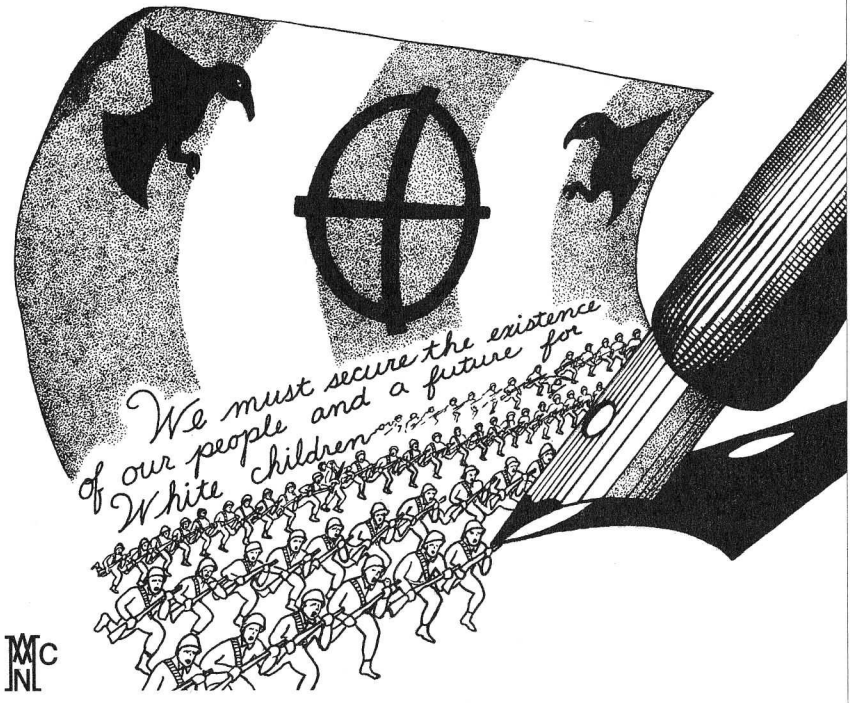
WHY 14?

THE EXOTERIC 14:

14 Words:

We must secure the existence of our people and a future for White children.

—DAVID LANE



THE ESOTERIC 14:

When man masters the seven powers of his own soul nature and brings them into perfect harmony, he is called in alchemy an Adept. He has accomplished the Magnum Opus, the great work—the masterpiece. He has bound up the diversity of nature and from it a unity of purpose and achievement.

—EXCERPTS FROM MANLY P. HALL

Before man possessed eyes with which to see the natural world about him, he retained the use and function of the third eye in the center of the brain. By this eye he was united to the invisible energies of the super-mundane sphere. While this faculty continued to function the human being was aware of the mechanics of the magnetic and electric universes.

When the pineal gland retired into the brain and the third eye ceased to function, man could no longer walk with the gods in the cool of the evening. But the memory of the gods lingered on to become religion. The memory of the great pageantry of the metaphysical universe, also, remained dim, but indestructible. It is this memory which is the foundation of the esoteric mysteries.

The early history of the science of astrology was the struggle of the mind to prove in terms of the outer world the convictions which survived in the subconscious as an abstract pattern of fact. This may well be the dilemma of the modern thinker who is at a loss to understand why all ancient people held the same beliefs concerning the gods, the nature of the universe and the immortality of themselves.

In the vision of Hermes, which is called The Pymander, is described the descent of the human soul through the orbits of the seven planets into the mystery of birth. In the Hermetic formula, the spiritual nature of man emanates from the stars, descends the ladder of the planets and takes up its abode in the dark house of the elements. As the soul descends through the seven orbits, the gods of the planets each bestow some attribute or quality to the nature. When man, therefore, emerges into the physical state he brings with him into birth the seven souls which are called vestments. This ascent is the evolutionary process after birth. The soul begins to manifest through itself the qualities which it gained from the planets. It, therefore, builds seven natures or one nature in seven parts. This nature becomes the personality, which is the chemistry resulting from the compounding of the abstract impulses. The perfection of the individual is achieved by the perfecting of his seven natures. This is called the seven steps of self-mastery.

We must understand the planets as spheres of moral impulse. By moral, in this case, we mean energy directed to the accomplishment of moral consequence, life in terms of good and evil, love and hate, constructiveness and destructiveness. The energy of the Sun, conditioned through the structures of the seven planets, produces various effects according to the structures which are sustained by its rays.

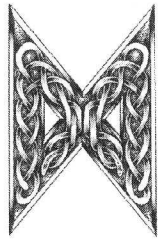
For example, the seven planets dominate the septenary constitution of all living creatures. The evolutionary process is the release of the planetary energy through appropriate patterns according to the geometrical laws. The seven planets are released through the Earth as seven continents. The continents each sustain seven orders of life, and the earth beneath contains seven orders of minerals, and seven orders of metals and seven orders of gems. Each kingdom of life is divided into seven subdivisions. There are seven races of mankind, each divided into seven sub-races. The human body contains seven vital organs. The skin has seven layers. There are seven openings in the body, and seven primary systems within the body itself. There are seven sensory perceptions; each organ, like the heart, has seven chambers, and the brain with its seven divisions repeats the septenary.

Man passes through seven principal changes during life, which are called the seven ages, and his bodily structure is completely revitalized every seven years. There

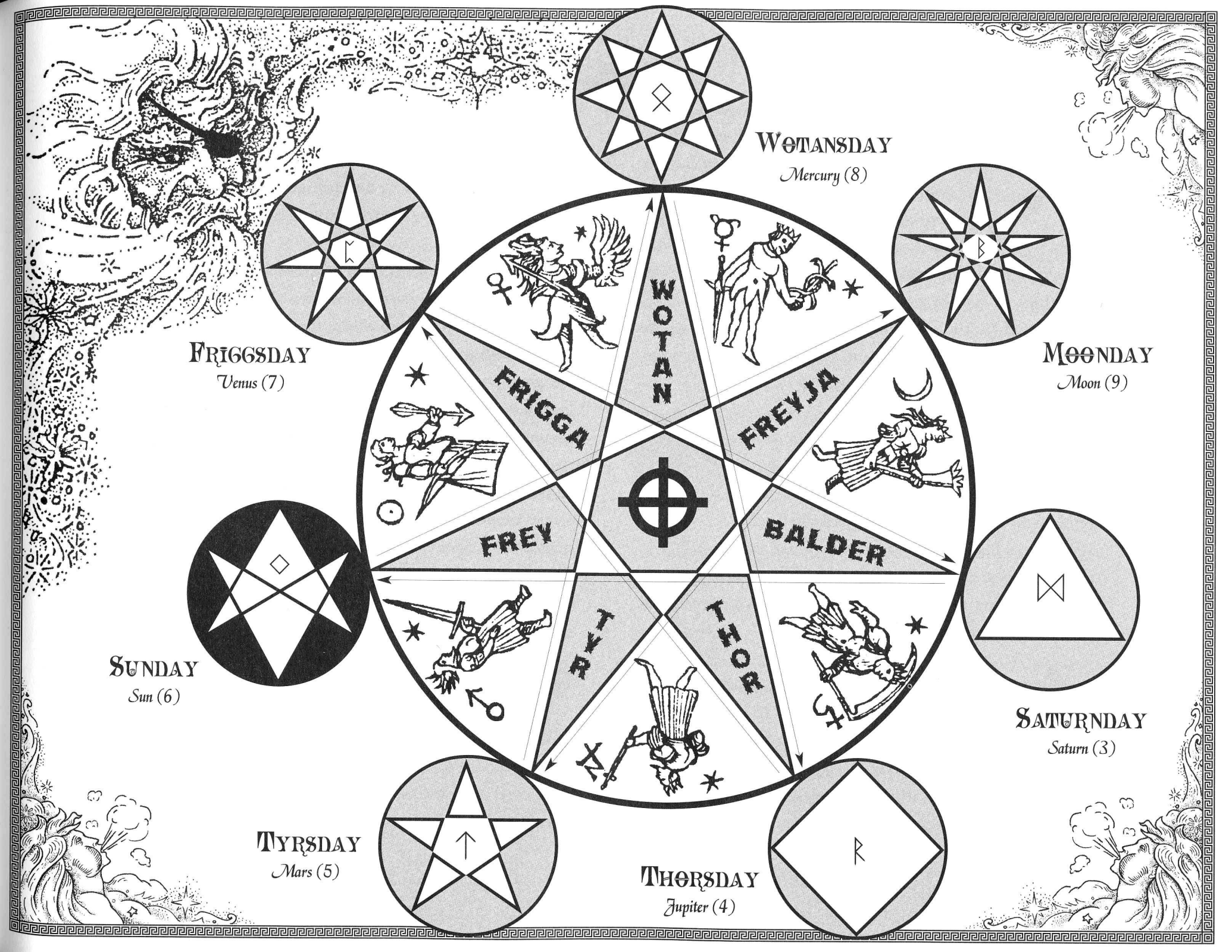
are seven great ganglia of the sympathetic nervous system, seven important glands of the ductless chain. When man speaks words, he vitalized them with the seven vowels. The spectrum has seven colors, and the harmonic system seven complete tones. Everywhere the septenary and this sevenfold division bear witness to the seven qualities of moral energy. The various forms in nature are building up as distributors of moral life; thus, the seven gods rule the world—Wotan, Thor, Balder, Frey, Njord, Vulder and Loki—and are themselves shadowed into each of the structures which make up the world form—a world of seven realms beyond Midgard and Asgard. Here, the doctrine of the Macrocosm and the Microcosm is stated once more. Every inferior nature is stamped with the pattern of the superior causes which have brought it into existence. Hence, Wotansvolk use the zodiac and star glyph of the planetary week, employing the planets as a catalyst during meditation.

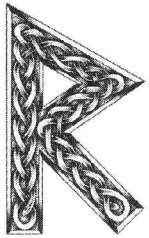
The planets are not the source of man's belief in the sacredness of the number seven. The planets are only one form of evidence to prove the universal truth that this world system is keyed to the septenary design; the Divine Will forever operates through repetition of the number seven, 7, 14, 21...

The great alchemist von Welling was one of the few to discover the stone of the philosophers. He declared that he compounded from the seven metals the Lapis Philosophorum—the stone of immortality. Having achieved this supreme chemical mystery, von Welling described an experiment which he made by placing a minute particle of the Stone in a basin of water and watching. He described the experiment thus: "After a few seconds the tiny particle began to rotate in the water and to glow in a luminous way. Immediately thereafter several small particles separated from the central substance, and rotating likewise began to revolve about the glowing center." Von Welling immediately observed that a miniature solar system had come into existence. He then pointed out that all matter is made up of seeds, each atom capable of becoming an entire world. When it becomes a world it will become septenary, or sevenfold, for it is stamped with the seal of the holy seven.

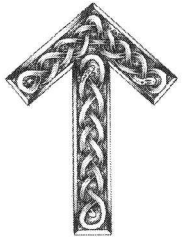


The nature of the planets can be understood as symbols of the seven powers of the zones. The highest and chief of the planets is SATURN, who dwells in the furthermost part of solar space, according to ancient belief. Saturn will be remembered in mythology as the god who ate his own children. He represents the rational power of the soul. He is that part of soul power which most naturally verges toward the contemplation of truth. He is soul power in terms of pure reason. He is the eternal thinker, forever thinking non-eternal thoughts, then devouring the progeny of his own thinking.

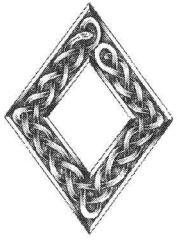

WOTANSDAY
Mercury (8)
FRIGGSDAY
Venus (7)
MOONDAY
Moon (9)
SUNDAY
Sun (6)
SATURNDAY
Saturn (3)
TYRSDAY
Mars (5)
THORSDAY
Jupiter (4)
WOTAN
FREYJA
FRIGGA
FREY
BALDER
TYR
THOR



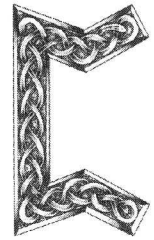
JUPITER is the contemplative part of the soul. This is the power of understanding. The faculty of veneration inspires men to the recognition of truths, even though they do not possess the faculties fully to explore the object of their veneration. Jupiter believes; Saturn knows. These are the great brothers of the skies. Jupiter was the one child of Saturn to escape his father's appetite. To believe may be the offspring of knowledge, for we believe what we know; but this strange pattern works both ways, for we likewise know what we believe.



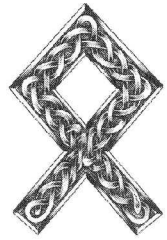
MARS is the impulse energy of the soul. It is the source of power to accomplish. Mars is the courage of conviction. It is, also, the impulsive nature and combative instinct. Knowledge must be served, truth must be protected, belief must be sustained. Mars is the sustaining and protecting power and the very enthusiasm which preserves in man the urge to achieve.



The SUN is the vital principle of the soul. It is the symbol of life itself. It manifests as a will to reveal or release. The man who teaches becomes a symbol of the Sun. The shaman, the herbalist, the philosopher, the teacher, the artist, the musician, the builder, all these are manifesting solar soul power. It is the duty of the Sun to sustain light. It is the impulse of the Sun in each man that he, too, shall in some way contribute to the preservation of life, physical, emotional or intellectual. He who brings light to another becomes in very fact the Sun.



VENUS is the harmonic power of the soul. It is that power which struggles toward the discovery of the substance of beauty. Venus is the lady of harmony and rhythm and order. She governs, proportions, symmetrizes and coordinates as potential order in the soul of man. Venus has given us the arts of which the noblest is the art of life itself. Venus is the temptress, because beauty is of two kinds, corporeal and incorporeal. Corporeal beauty is for forms alone and is temporary; incorporeal beauty transcends forms and partakes of universal order. Who serves universal beauty perfects through that service the harmonic part of himself.



MERCURY represents sensory function itself. It is the system of communication which binds together all the parts of nature and binds the Universe to man and man to the Universe. The duty of the Mercurial art of the soul is that it shall record and bear witness, shall observe and compare, analyze and relate. Like the winged

messenger of the gods, the Mercurial nature is that zone of sensitivity through which we become aware of the entire nature which extends about us.

The MOON is the imaginative part of the soul. It is related to the power of fancy, which, according to the ancients, was a kind of generation. The sympathetic powers which are under the dominion of the Moon conspire to bring about a flowing pattern of images relating to things hoped for and things feared. The faculty of imagery leads toward the mystery of generation. It was believed by the ancients that the human consciousness entered into the mystery of physical existence as the result of projecting images of itself and then flowing into and binding itself to these reflections.

The five elements which form the physical world were described as within the orbit of the Moon, or sub-lunary. Once consciousness has been caught in the lunar maze of imagery, the descent into the corporeal body is inevitable.

The alchemical analogies should be obvious. The seven metals represent the soul power of the seven planets. As Basilus Valentinus, the great alchemist, expressed it, alchemy is not an art of gross metal, but of subtile metals. The copper of alchemy is not the material copper, but a spiritual metal; and thus of all the rest.

These spiritual metals are the soul powers of the world. They are the fourteen souls: the seven souls of nature and the seven souls of man, from which in each case is compounded one soul, uniting the seven principles in an immortal and indestructible compound.

The science of the seven souls was anciently part of the esoteric tradition of the mysteries. In the modern world it has been differentiated as a subject for separate consideration under the name 'psychology.' Modern psychologists are just beginning the exploration in the great sphere of the subjective personality. If they continue their investigations, they will eventually come face to face with the mystery of the seven souls. Until such time, they will continue to wander in the mystic labyrinth of mental phenomena.

The Egyptians and Chaldeans taught a curious doctrine about the chemistry of the soul in terms of astrology. According to them, each human being is born with a basic soul pattern. This pattern is symbolized by the positions of the seven planets, by sign and house, and the relationship of these planets by aspect. This soul complex is an entity, one nature formed of seven natures, and it is referred to as the natal daemon. In many old civilizations children when they were born were given what was called a milk name. This was the name by which they would be known as children, until they were brought to the temple for initiation into their mystery name. This name was

secret and was used only in reference to the spiritual and philosophical problems of their lives. In the Norse tradition, the young were given names which they had to earn. By late adolescence it was determined whether or not the name suited the individual for his identity into adult life; if not, he was stripped of the honor of his given name and reassigned another.

Most ancient names had a purpose and the languages were developed from the temples according to the great cosmological laws, and the old futhark-alphabets were themselves of magical origin. The English alphabet today has obscured and lost its mystical background and, as a result, it is not exactly scientific. The old methods of relating letters are not entirely satisfactory when applied to the common language of our time. Hence, in Wotanist ritual practice it is necessary to preserve and maintain some of the archaisms and terminology of our Aryan ancestors, whence the roots and magic of our spiritual tradition evolved.

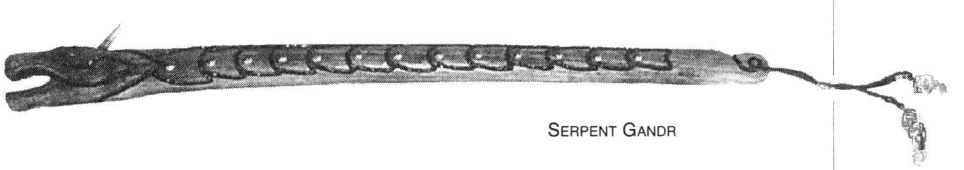
Only by acquainting oneself with the symbolism of the seven soul powers can depth of understanding be attained. There is a tendency to bind astrology to the utilities of our time. Most people are interested only in the imminent and the obvious. They approach the gods with their small problems, seeking not so much for understanding, as for the pat formulas to remove the responsibility of personal decision. The truth-seeker, to be

truly practical, must be able to discover the cause which lies behind the problem of the moment. If one wishes only to find a job, for example, the reason for the unemployment must be the focus of inquiry. The particular personal difficulty in which people find themselves is always suspended from basic faults which lie behind the personality. The curious person who is content with a prediction of whether or not there will be a fruitful business transaction next Tuesday is falling short of the true dignity of the art of astrology. One cannot separate the soul of astrology from its body; it will destroy it as a means of perfecting the individual when used merely to gratify the desire of the moment.

The predicaments in which we all find ourselves are the manifestations of asymmetrical soul patterns. To correct this asymmetry within is to remove obstacles from the outer life. The science of balancing and equilibrating the seven orders of internal impulses is the deeper part of astrology. This is the esoteric science of the ancients—the sacred and secret ariosophic art practiced by our ancestors. The rediscovery and application of these great keys to life will restore astrology to its original dignity as mother of the arts.

Through astrology we can begin to comprehend the esoteric construction of the Earth, so far as this is involved in the mystery of the constellational influence. The planet Earth is a living being, consisting of a physical body and a series of electric and magnetic fields. The Earth is an embryo sun, a world as yet unborn. It is bound to the Sun of our solar system by etheric cords which correspond to the umbilical cord of the unborn child. There is an ancient axiom which says: "Only the suns are born." The Earth's constitution consists of seven electrical zones in a form of concentric layers from the surface of the Earth inward to the core. These concentric zones are equivalent to the orbits of the planets, the innermost corresponding to Saturn, which is the zone of azoic rock, the primordial core of the planet. From the surface outward the Earth consists of seven magnetic rings which correspond likewise to planetary orbits. These rings are the auras and surround the planet with a spectrum of light too high in its frequency (vibratory rate) to be seen by the eyes.

Thus, we understand the ancient ariosphic statement that the Earth "is seven within and seven without." These fourteen parts are symbolized in Egyptian mythology by the division of the body of Osiris into fourteen parts. In modern Wotanism this profound esoteric concept is manifest in terms of our own biological survival as elucidated in the exoteric 14 Words.



SERPENT GANDR

Destiny

Ron McVan

I stand at the broken spirit of the world;
I stand before fading kingdoms and new beginnings—
I am alive,
I am strong,
I have awakened;
My image will not be destroyed
In this eternal land.
Beneath my feet
The earth is weeping,
Anchored to abuse inscrutable;
Nature is a goddess—
I will not defy her;
All is harmony in nature's perfection—
Her knowledge is my enlightenment.
Thunder of hoofbeats,
Storm fury of approaching divinity,
Raven wings and howling wolves,
A cavernous roaring din,
Energies of primordial time collide—
Smashing the shackled spun patterns
Of spirit numbed delusions.
Everlasting sword—
I slash the Gordian Knot of injustice!
Gods of Asgard move with me and through me;
Eternity of generation,
Firmament of time,
From dust to Aryan Man, O divine providence,
Never will this light be extinguished.
In this hour of history I am bound;
In this perilous moment of conquest
Spent battles of my noble ancestors
Will not be forgotten!
I cast my challenge before the legions of discord!
Steadfast and unreluctant do I stand,
Heir to ancestral gods that guide me.

14 CODES OF THE ARYAN ETHIC

I

Honor no gods but those of your own Folk—
As alien gods destroy you.

II

Nature's laws evidence the divine plan—
As the natural world is the work of All-Father.

III

Act nobly and courageously,
always carefully considering the consequences—
As the effects of your deeds live on
after you pass from Midgard.

IV

Live within the reality of this life; fear not your fate—
As fear is for fools and cowards;
a valorous man boldly faces what the Norns decree.

V

Love, protect, reproduce and advance your Folk—
As natural instinct prohibits miscegenation
and self-destruction.

VI

Be honest, be disciplined, be productive and loyal to friends—
As the Aryan spirit strives for excellence in all things.

VII

Treasure your history, heritage and racial identity—
As your ancestors have entrusted,
it falls with you, it will rise with you.

VIII

Honor the memory of your kith and kin, especially those
who have given their lives or freedom for the Folk—
As your race lives on through your blood and your will.

IX

Respect the wisdom of your elders—
As every moment of your lives
links the infinite past with the infinite future.

X

Honor your mate, provide for your children
and carry no quarrel with family to sleeptime—
As family is your purpose and fulfillment.

XI

May your word to a kinsman be a bond of steel—
As your troth is your dignity and strength of character.

XII

Be cunning as the fox with enemies and Skraelings—
As their goal is your extinction.

XIII

Secure, defend and cherish your homeland—
As Nature's Territorial Imperative demands.

XIV

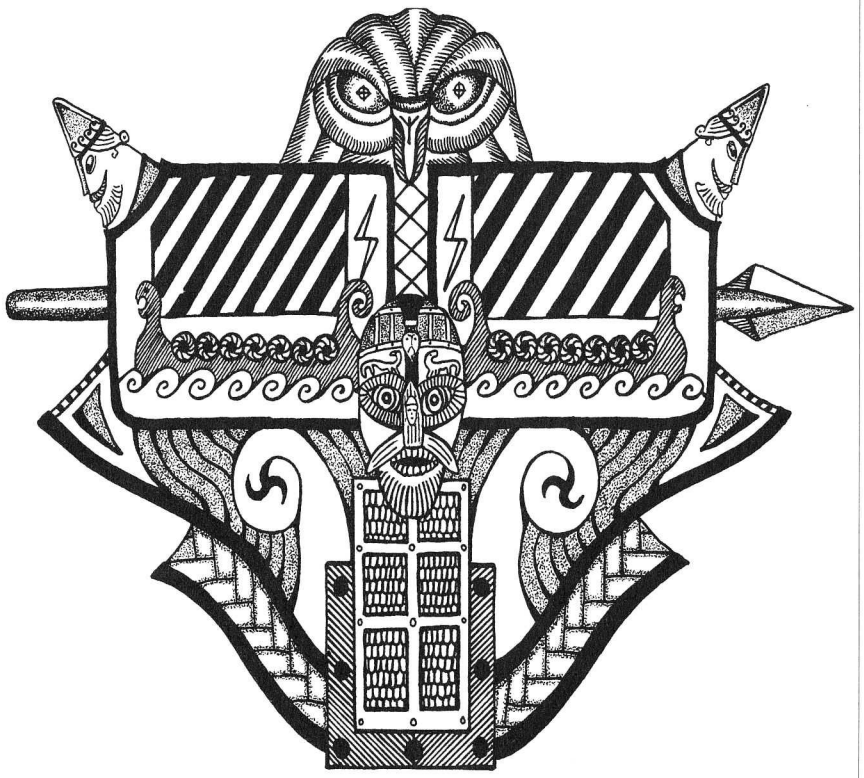
Live in harmony with Nature and the Folk
and compromise not with evil—
As racial survival is your perpetual struggle.

HOLY SYMBOLS

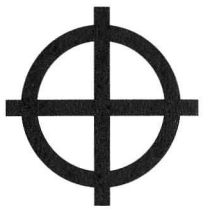
OF THE ANCIENT ARYAN TRIBES

The wisdom of our ancestors remains preserved to this day in our great Aryan symbols. These emblematic figures conceal the secret formula for spiritual, mental, folkish and physical regeneration, known commonly as the sublime truths, the mystic chemistry of the soul.

Much like myth, symbols serve to unite the intellect and the emotions in the task of higher learning and understanding. We find that myths are destined to reach the higher emotional centers. Symbols primarily focus on the higher thinking centers. Through symbolism there is a personal and social integration in spiritual and religious dimensions. The power of symbols lies in the ability to unite fellow believers into a folk consciousness. It provides a focal point of faith, commitment and action, while making possible a degree of personal understanding, which those outside may not share. As the ancient Aryan myths continue to guide our race, so likewise do symbols in an illuminating and significant way. There is not ample space to list all the Aryan symbols here, however, these symbols will serve as a helpful guide to this most ancient language of the mysteries and the transcendental knowledge of our people.



Wotan's Eye



Solar Wheel—This sign shows the sun's might working weal upon the earth. A symbol of unity and balance in all things—wisdom, intellect, spiritual power, law, order, contained religious force, holiness. The solar wheel is one of the oldest symbols of Northern Europe and represents the Aryan Allfather Wotan.

Thor's Hammer

The hammer is the greatest sign of heathen troth. Hammer amulets were worn by the Vikings as a reaffirmation to the god Thor, his might, power and protection. For the same reasons hammers are worn by most true Wotanists today. The hammer is a mighty sign of warding and is used to hallow objects and persons. It is a most sacred token symbolizing our dynamic energy growth, as well as our determination to defend and expand our heritage.

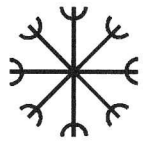
Swastika —Fylfot

The swastika is a sanskrit word composed of "su," meaning "good," and "asti," meaning "being," with the suffix "ka," and is equivalent to "It is well" or "So be it." The swastika is one of the most ancient and sacred of the Aryan symbols dating back before 6,000 B.C.E., discovered in earliest known archeological findings. It is the sign of the sun's strength, as the unstoppable whirling might of will. The rounded version is known as the sunwheel swastika. The clockwise motion represents the conscious self, counter-clockwise represents the unconscious self. The swastika is the foremost symbol representing Aryan man.

Valknut

"Knot of the Slain," this is the sign of Wotan, symbolizing his power of binding and loosening, which is especially shown in the field of battle. The preferred symbol of the Einherjar, Wotan's warriors, the Valknut is worn only by those who choose to give themselves to Wotan. The Valknut is a sign to Wotan that one is ready to be taken into the ranks of his chosen warriors at any time he chooses.

Helm of Awe

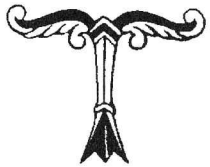


This sign strengthens the wearer and was known to cause awe or terror in those who viewed it. A warrior rune, it is worn or traced between the brows or helmet. In Norse mythology the dragon Fafnir wore it while guarding his hoard. The helm of awe has been associated with the mythic power of serpents to paralyze their prey.

Shield Knot

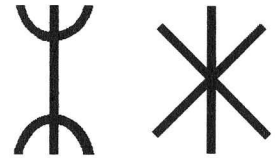
A sign of warding, still used today in Scandinavia. The shield knot is a protective symbol. It is sacred to Thor, although its elemental value is earth.

Irminsul



The pillar that supports the world in Germanic tradition. The cosmic axis or tree, which serves as the connecting axis between a masculine Asgard and a feminine Earth. A symbol of cosmic order, as defined by the god Tyr, whose rune (tiwaz) the irminsul represents.

World Tree

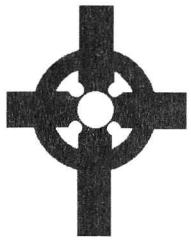


This sign shows the tree Yggdrasill with its branches stretching upward and roots stretching downward. It was found on rock carvings from the Bronze Age and one of the early Gotlandic picture stones, c. 400-600 B.C.E. The six points represent the number of vibrant life and strength; it can be used to create or destroy.

Heathen Cross

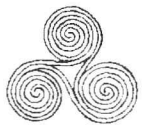
Known in ancient times as the "heathen cross," the initiated knew it to be composed of double wolf-hook swastikas, one clockwise, one counter-clockwise. Christians later adopted it as their own or referred to it as the "Maltese Cross." In the Knights Templar trials of 1313 it was used by the Church as evidence for heresy.

Celtic Cross



Most often associated with the tree of life, the cross predates Christianity, the oldest example from 10,000 B.C.E. This ancient cross symbol is the cross-quartered circle, representing the union of male and female. The circle represents the whole, the one, the encircling spirit, the sun illuminating, the round contours of Mother Earth. The cross represents the four directions, the four winds, four elements, four seasons, four corners of the earth.

Spiral

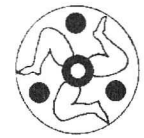


Both single and multiple spirals were among the most sacred signs of Neolithic Europe, symbolizing the womb, death and rebirth. They appear on megalithic monuments, entrances to caves—sacred places of worship all over the continent of Europe. The simple two dimensional spiral is one of the most ancient symbols of eternity. Spirals represent, most simply, primal energy coiled towards and radiating from the source.

Labyrinth

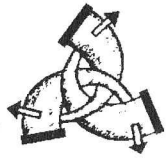
Early labyrinth designs on coins, caves, tombs referred to the earth womb. Often carved on Stone Age monuments and grave sites, the labyrinthine design represents the soul's journey into the center of the uterine underworld and its return to rebirth. A labyrinth (unlike a maze) has only one path, winding but branchless, heading inevitably toward the goal.

Trefot



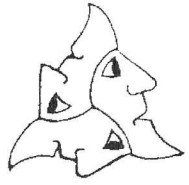
The trefot, called the "triskelion" in its swirling form, shows might whirling from the three great realms of being: the overworld, the underworld and the middle world. This Aryan symbol of trinity represents the three-fold nature of reality: past, present and future. It is an emblem of cosmic creativity.

Horn Triskelion



This is the sign of Thule or "the Wotanically inspired one." The three interlocking drinking horns show the three cauldrons in which the mead Wodstirrer is kept. Like the trefots, the horn triskelion represents the number 3, which is a dynamic and holy number, a key numerical force that is found at the root of all ancient systems. Three is the first fundamental law of the universe.

Head of Gereon

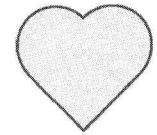


The head of Gereon is an ancient hieroglyph of northern Europe. Rooted in the primal word "ge," meaning rebirth, this symbol is a variation of the trefot and was considered a holy sign.

Eight-Fold Sign

Eight fold signs represent higher powers of the four fold signs and are symbolic of the main deity, also known as the Star of pre-orthodox Russia. These signs are most powerful in matters of prosperity, happiness, physical well being, pleasure and new beginnings.

Freyja's Heart

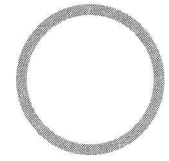


Freyja's heart is the sign of the blessings of the goddess Freyja and is the symbol of those given to her mysteries. This particular heart symbol represents love and interprets the erotic female zones, the buttocks, genitalia and breasts.

Flower Pentacle

In ancient times the pentacle meant life or health. It was derived from the apple-core pentacle of the Earth Mother. These and other variations of the pentacle sometimes represented the five stations of life: birth, initiation, marriage, rest from labor and death. Flower and star together indicate earth and universe.

Ring



The unbroken ring is the sign of troth, also, known as the ring of troth or oath ring. It represents the element of fire, as it has no weight, and immortality, perpetual motion, absolute unity, the universe and the monotheistic deity.

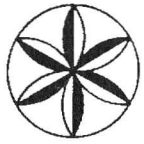
SUN RING —ACHTWAN

The great wheel of existence. The ring of the universe divided by eight winds, the nine worlds of the Yggdrasill with Midgard in the center. One of the oldest symbols of the mystic power of the sun, symbolic of fertility. The Hagall bindrune of life and death, bound with the Eye of Wotan.

RING SERPENT

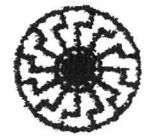
The serpent biting his tail represents the circle of all wisdom, the mysteries, the immortality of time and eternity. The head and tail are the positive and negative poles of the cosmic life circuit, also known as the Ourobouros.

HEX SIGN



The six fold hex pattern is perhaps the oldest and most common of the hex symbols. It is the snowflake shape of the younger rune hagall. This sign today is traditionally seen on houses and barns, most common among the Dutch. The hex signs are a powerful framework to ward off negative or attract positive energies. The circle around the hex represents the universe.

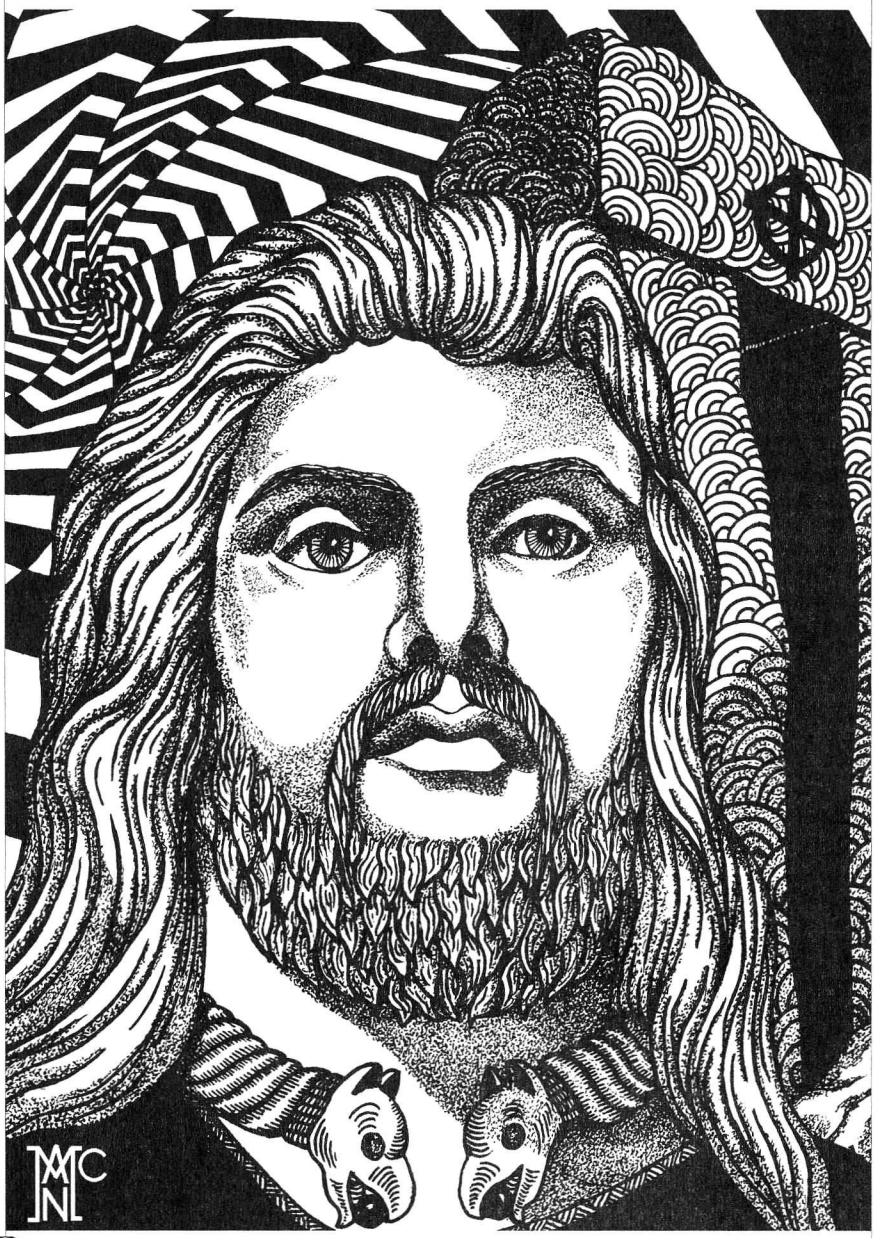
BLACK SUN



Twelve sowilo runes in the form of the wheel of the zodiac, the Black Sun is inlaid in the floor of the Castle of Wewelsburg, the center of the 20th century resurgence of Wotanism. The Black Sun is behind the Golden Sun; its light is invisible to the physical world. It is the vortex, the passage way to another dimension—the sun which connects with Wotan. Beyond the Black Sun one finds the Green Ray.

If we cannot save the world from its curse,
at least we can present it with symbols that will direct it
to deep insight and the possibility of salvation.

—RICHARD WAGNER



Notions of Infinity

Ron McVan

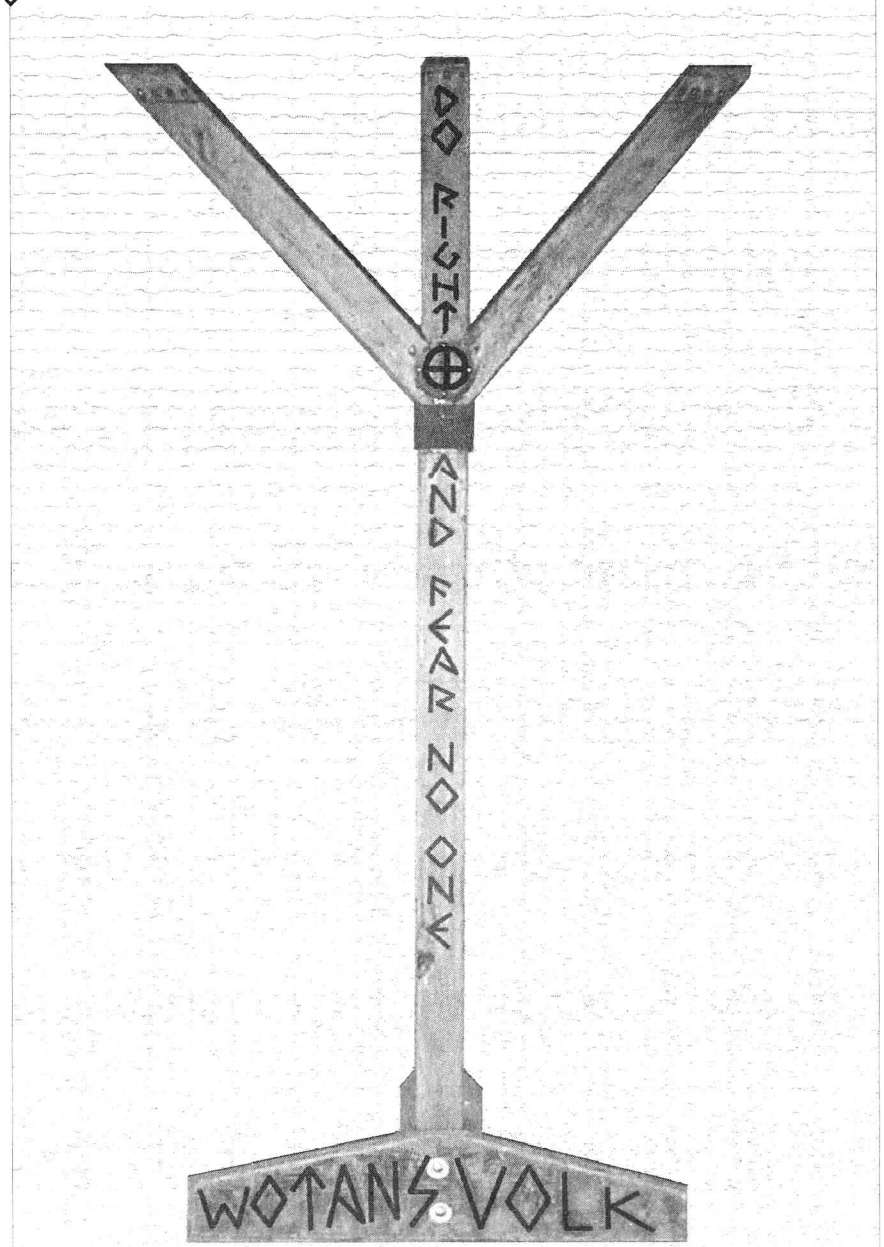
In the stillness of time
O Aryan Man—
In that quiet hour
Of clarity and reflection
Distant voices you will hear
And know
Eternal voices
That beckon with the knowledge
Of ancient ages
Listen and witness
That man is a synthesis
A biological matrix
Of animated space-time
A living moment
Of all history
That ever was
And ever will be.
All precious life
Is but a fleeting instant
Real and unreal
The same;

Do not discard
The importance
Of your hour in Midgard.
Rise to the task
Of your noble blood;
To this our gods
will ever guide you.
Define yourself
Or be defined—
Let no man
Enemy or tyrant
Alter your destiny
That essence of being
Which is yours alone
Choose your words wisely
Manifest your spirit
And live what you speak—
For life itself has speech
And is never silent...

YGGDRASIL

THE WORLD TREE

The study of the Teutonic Pagan religion of Wotanism centers around the YGGDRASILL, a huge, world ash tree which represents the cosmic axis. Yggdrasill is an image of realms outside of time and space, serving as a map depicting the adventures of the spirit of Aryan man. Located in the great, mystical space known as "Ginnungagap," Yggdrasill represents the symbol of life, time and destiny. The three tree roots are called the spiritual, the terrestrial and the infernal. They signify respectively: spirit, organization and matter. The spiritual root has its source in Asgard, the home of the Aesir, or gods, and is watered by the Urdar Fountain; the terrestrial root has its source in Midgard, the abode of men, and is watered by Mimir's Well; the infernal root has its source in Niflheim, the abode of the dead, and is watered by the Spring Hvergelmir. The three branches of the tree support Midgard, or the earth, in the midst of which rises the sacred mountain upon whose summit stands Asgard, the city of the gods. In the great sea surrounding the earth is



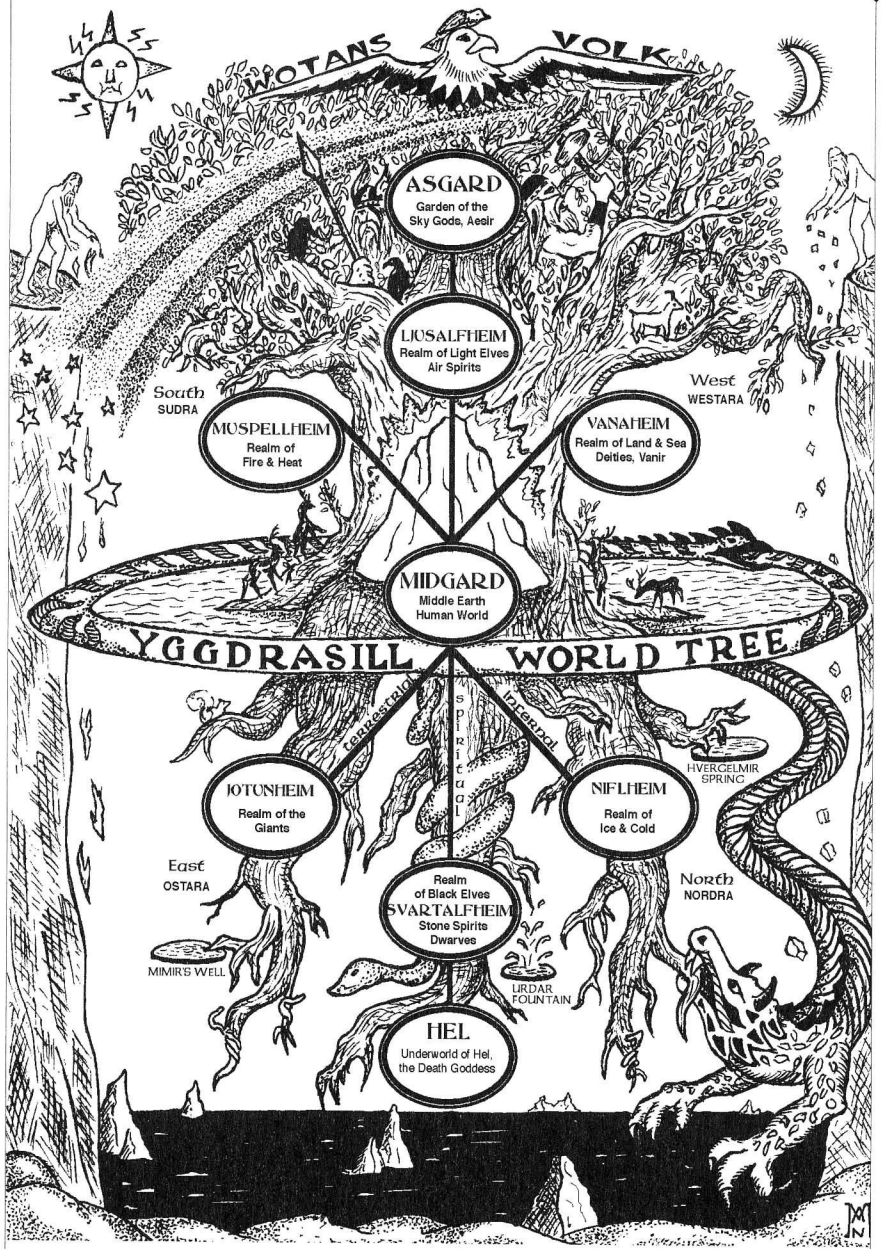
Jormungand, the Midgard snake with its tail in its mouth. Bounding the sea is the wall of cliffs and ice, fashioned from the giant Ymir's eyebrows. The home of the gods above is connected by the Bifrost bridge to the dwelling place of men and infernal creatures below. On the topmost branch of the tree – which is called Lerad, meaning "peace giver" – sits a great eagle. Between the eyes of the eagle is the falcon, Vedfolnir, whose piercing glances notes all things taking place in the universe.

The never withering green leaves of the divine tree serve as pasture for Wotan's goat, Heidrun, who supplies the drink of the gods. The stags – Dain, Duvalin, Duneyr and Durathror – also, graze upon the leaves of the tree, and from their horns drop honey dew upon the earth. Ratatosk, the squirrel, is the embodiment of the spirit of gossip and running back and forth between the eagle above and Nidhug the serpent below, seeks to stir up discord between them. In the world of darkness below Nidhug continually gnaws at the roots of the divine tree. He is assisted by numerous worms, all realizing that if they can destroy the life of the tree, the rule of the gods will cease. On either side of the great tree are the primordial giants casting ice and flames into the fathomless void. Fire and ice and the cleft between, the Ginnungagap, represent the three forces in Wotanist cosmology. Fire is the destructive force which reduces matter to ash to be re-used in the cycles of nature; ice is the freezing of matter into stasis. At their coming together all life is created.

Yggdrasill suffers and endures more than mankind can imagine! But the Norns – the three goddesses representing past (Urdr), present (Verdandi), and future (Skuld) – give solace and renewal at the Well of Urd, from which they pour water daily on the World Tree, so that it does not wither.

Yggdrasill symbolizes the power to move into and between the different worlds of reality, upper and lower, of the living and the dead, of the gods and of humankind. This name and this image portray the life journey and cosmology of ancient Aryan man. At the very heart of this metaphysical landscape we find the central characteristic symbol of our indigenous folk consciousness and a prototype of the regenerative principles within our universe. The ideological organization of the Aryan Mythos is accurately reflected in the ᛉ world tree's rune graphic representation, out of which is derived both the life rune ᛉ and the death rune ᛦ . This symbolic bindrune encapsulates Yggdrasill and the entire matrix of Aryan mythic concepts.

The divine archetypes represented in the pantheon of Aryan Wotanism further symbolize the prime spiritual and heroic potential of the Aryan will to self-preservation. It is the ancient and gnostic science which emanates the essence of universal principles and the purpose of our racial being.



⊛ NIFLHEIM is the unconscious (misty) spiritual realm of the unkindled (frozen) Aryan race soul.

⊛ JOTUNHEIM is the non-conscious outerworld (Utgard) of the frost—rock—earth; hateful spirits of the naked ego and the extinguished soul.

⊛ HEL is the semi-conscious—subconscious spiritual realm of the dead, (the foggy mental landscape—barren wasteland of ever-diminishing folk memory).

⊛ ASGARD is the folk-conscious overworld of perfect righteousness—enlightenment, alignment with nature, truth, justice and blood virtue (domain of the Aesir).

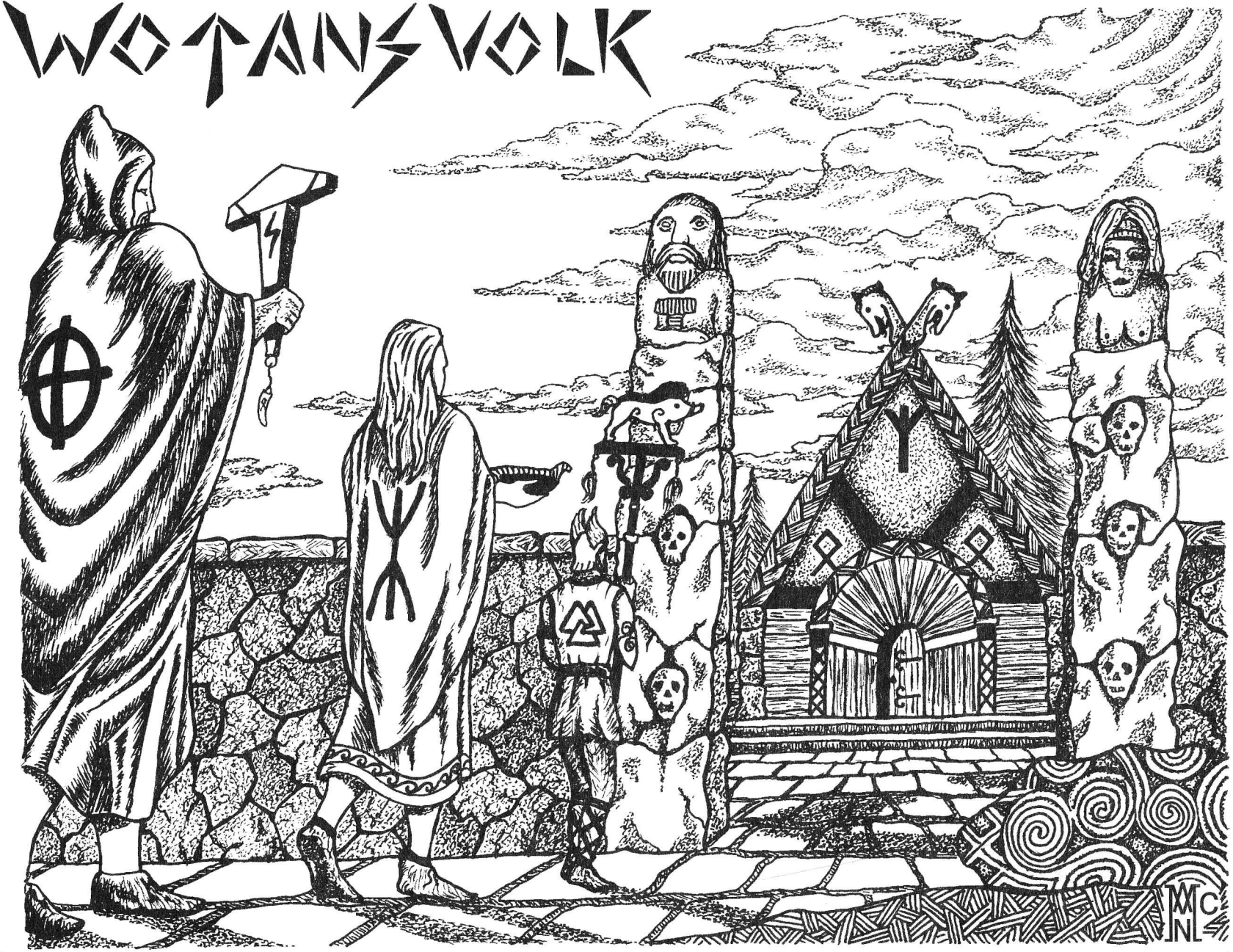
⊛ MUSPELLHEIM is the unconscious (dark) spiritual realm of the psychotic—destructive (fiery) spirits of naked ego.

⊛ VANAHEIM is the folk detached—transcendent overworld of misplaced righteousness (domain of the wise Vanir).

⊛ MIDGARD is the visible middleworld of reality, the terrestrial domain of an embattled mankind (eternal struggle for life—power).

⊛ LJUSALFHEIM is the short-sighted—diminutive overworld of self-righteousness—false pride; ideals rooted in exaggerated self-importance (domain of the light elves).

⊛ SVARTALFHEIM is the dark home—diminutive subterranean underworld (Nidavellir) of the dwarf, dark elves; spirits of lust, envy, selfish desire, corruption, racial decomposition.


WOTANS VOLK

Dawn of an Age

Ron McVan

Call the heroes! – Call to the shades of our fathers : Live again!

We feast now to those noble warriors! – Loudly call the shades of our fathers: Live again!

We raise a horn to these gods of men – Loudly call the shades of our heroic fathers!

Open wide the doors of Valhalla: Live again – A new golden age for Aryan man.

Break the shackles of this decaying world. – Sound the trumpets loud: Live again!

As it was in ancient times – We raise a roaring toast to our heroes divine

Through their spirit we live again.

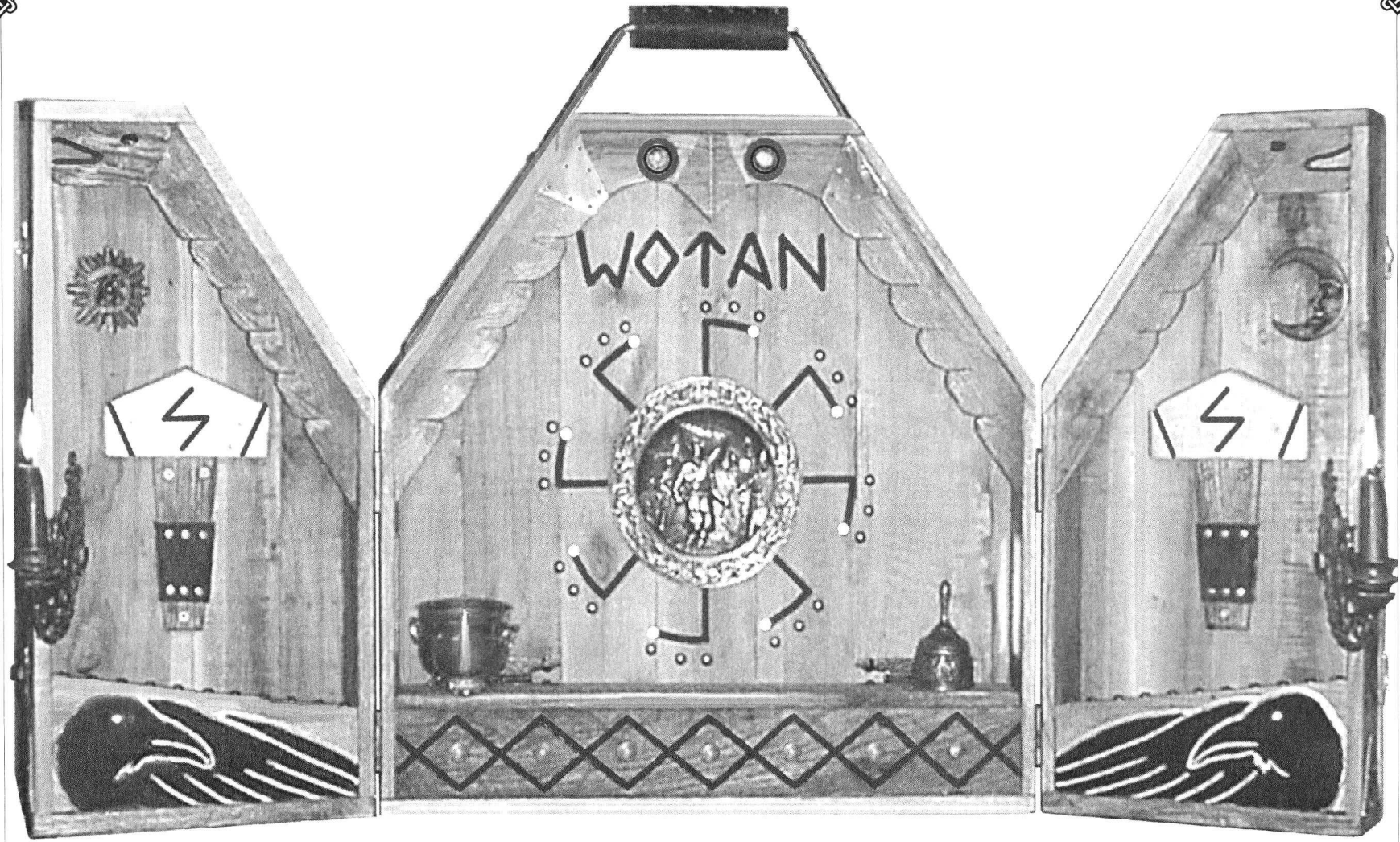
With the thunder of Thor's mighty hammer – Down from Asgard the Valkyries ride,

Wolf and raven at our side,

In Wotan's name and Aryan pride:

We live again!

Boar Standard



Portable Staller

Suitable for indoor or outdoor ceremonies when a hof or horg is not available. (See page 225 for outside view.)
Constructed of oak, this staller has storage areas behind the ravens and the under sunwheel for storing the boli, cauldron, staller bell, candles, matches, incense, scented oil, gandr, runes, rune cards and rune dice. The symbolism in the construction of the staller includes the owl, Wotan's ravens and wolves, Thor's hammers, the world serpent (swing-out candle holders, see page 264), the sun and moon and the fylfot sunwheel.
The bronze plaque in the center depicts the Einherjar landing ashore to conquer for Wotan.

Living Wotanism

Essential Desideratum

Problems involving the future of the great races demand a solution.
It is now imperative to prepare for distant events,
to mold young generations with a different ideal.
The governments of nations by men who estimate time
in function of their own duration leads, as we well know,
to confusion and to failure.
We have to stretch our temporal outlook beyond ourselves.

—Alexis Carrel

The Aryan pagan mysteries left behind a body of teachings which by the quality of thought prove not only a long lineage of culture unknown to us and predating archaeological evidence, but also the existence of an unchangeable spiritual essence. With every second, man and atom approach nearer to that solemn moment in the eternity, when the invisible presence will become clear to their spiritual sight.

The word 'spiritual' covers every phase of living experience... that is spiritual which lies beyond the present point of achievement—it is that which embodies the vision and urges man on towards a goal higher than the one that we can physically attain.

Everything is spiritual which tends towards understanding, towards positive values, towards that which is productive of beauty and nature, which can lead man on to a fuller expression of his divine potentialities. As we advance on the ladder of awareness, we evolve towards a greater perspective for the ordering of our lives. This development cannot be compartmentalized, it must become part of our persona and lived out on a day to day basis, as an individual, as a family and as a race.

Anyone can whittle a face out of a piece of wood, badly or well, or bang out three chords on a guitar, but to merely do this alone does not make one a sculptor or a musician in the true sense of the word. To be an artist is not limited to levels of skill alone, it is a life long inner pursuit to attain beauty and aesthetic expression in all things, it must be lived throughout every aspect of one's life—it is what you are more than the physical body that identifies you.

In today's modern times if we pronounce to others, "I am a Wotanist," this could mean many things, but it means little if it is not lived from day to day. To read about our Aryan Gods and heroes, to know the runes, to wear a

Thor's hammer, to belong to a kindred, may be part of the package, but it is not the essence.

The subtlest and most important knowledge of Wotan consciousness is not gained by reading nor by listening to the instruction of a human teacher. It is gained by listening with profound attention for the instruction of the inner voice through meditation. This listening is an active state of consciousness, a throwing of the whole personal consciousness into the form of expectant receptivity. Once this communication becomes apparent and customary to the conscious self, our outward lives will begin to exhibit a marked reconstruction and sense of purpose. Wotanism is a doctrine of equilibrium, demanding a balancing of all the natural elements of life as a prerequisite to spiritual understanding.

VIKING STYLE TENT

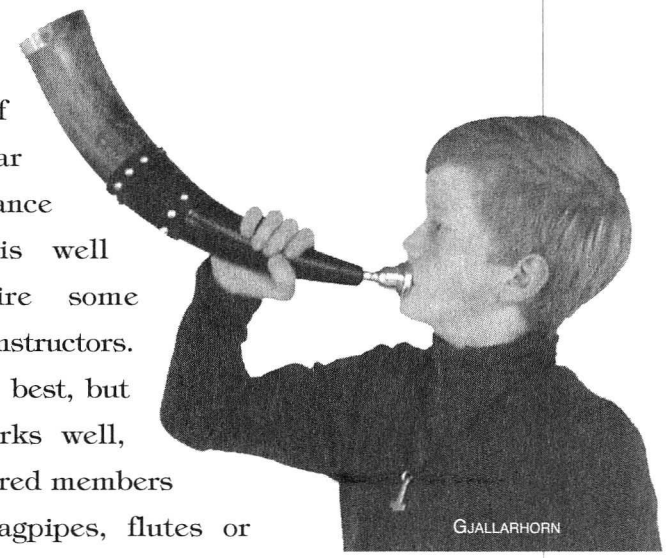
If your living situation does not permit the construction of a Wotanist hof, large or small, then an indoor permanent or portable staller (altar, page 250) will be sufficient. Do not feel that your staller should be hidden away, display it as a proud showpiece in your home. Consecrated ritual tools however should not be passed about or misused.

Performing the eight yearly, traditional ceremonies is essential, as well as one or several periods of daily meditations.

If you have a family, a good practice is to assign everyone a segment of the appropriate god invocations to read after one of the daily meals, which is readily available in the CREED OF IRON. As each day of the week is named after our Gods, to emphasize each accordingly is to honor them and carry on the ancient tradition. Make it a standard custom for everyone at the table to raise a glass together at the beginning of each meal with a hearty "Hailsa" by all.

To involve yourself as a Wotanist in local and regional activities is always an advantage in reaching others. One can set up displays of Wotanist crafts and literature at county fairs, gun shows, bazaars and wherever the opportunity presents itself. There is a place in Wotanism for every creative skill and expertise. If you belong to a Wotanist kindred you may want to host a public, ethnic event of your own. Invite a variety of artists, craftsmen, musicians, speakers, pagan Euro-ethnic groups, spiritualists or sportsmen such as archers, swordsmen and the like. Ideas are unlimited as to what may serve as the best drawing card for the day. In addition to vendors and performers, create an atmosphere of heritage, displaying national flags, banners, carved dragon heads and viking tents along with many physical competitive events. Favorites among such events are archery, spear throwing, hammer tossing, axe throwing, fencing and various martial arts demonstrations, as well as traditional dancing with the accompanying ethnic music.

In addition to the customary Blot and Sumbel held in the evening hours, add some extra punch to the day's events by acting out a dramatic play among your kindred members that is relative to the festival that you are celebrating. Perform poetry readings or stage a sword dance. Include ethnic dancing for all to participate. If you feel unfamiliar with folkish dance choreography, it is well worthwhile to hire some professional dance instructors. Live music is always best, but recorded music works well, also. Encourage kindred members to learn to play bagpipes, flutes or chanters. Wotanist sejdr drums are a necessity for every kindred. An added touch to have on hand is a gjallarhorn to sound the start of each of the day's events. These can be made from a large horn of a steer. Cut the point off down to the width of a quarter. Drill through to the hollow bell of the horn and insert a trombone mouth piece.


GJALLARHORN

No Wotanist event is complete without mead as a

beverage. Most all kindreds make their own mead, and there are many recipes available. A personal drinking horn is standard gear for all kindred gatherings. If homemade mead is not available, honey beer is a good substitute or cider wine or cider with vodka. For a non-alcoholic beverage, sparkling cider works well.

Many kindred members prefer to attend gatherings in ethnic viking or celtic ceremonial costume. The basic garb is quite affordable and easy to make by hand. Sheepskin slippers or leather sandals can be used for shoes. Black or brown cotton sweat pants can be used for trousers. A tunic is easily made from a heavy cotton yardage. Such an outfit can be sharply accented with an attractive leather belt, leather wrist chaps and deer hide leggings. Where the cost factor mounts up is with an added metal helmet, scramisax, sword, battle axe or spear. Some prefer to go further and include a bear or wolf fur cape, or a brass or silver neck torque. While it is not mandatory to dress in folkish style of old, it does create an ethnic atmosphere, particularly for the spiritual ceremonies.

Wotanist families should make every effort to home-school their children and avoid the public education system as much as possible. Today's schools are not designed to efficiently educate children, but instead program them for a morally incorrect and material-centric standardized society. If you truly care about your children, then by all means teach them the truth about our Aryan history and encourage them in all fields of knowledge, heritage and creative endeavor. Most great men and women in history have been brought up in comparative solitude, have been self-motivated or refused to accept the limiting mold of institutionalized schooling. As long as the hereditary qualities of Aryan man remain present, the strength and the audacity of our forefathers can be resurrected in modern man by our own will.

The family is part of the whole biological inheritance of the individual and such inheritance is crucial in the formation of a race. A healthy family is one that grows together and shares much quality time together. Ideally women should be mothers when they are still very young, thus, they would not be isolated from their children by a temporal gap too great to be bridged, even by love. It

is important that the development of our children's minds rest squarely on the shoulders of the parents. Never should it be dependent upon the unnatural, wholesale herd mentality of institutions. Home-schooling should always be a first choice for Wotanist families. If this is not possible, then private tutoring is an alternative choice. The democratic principle of mass man and generic learning has contributed to the collapse of civilization in opposing the development of higher, unrestricted, mind potential and the striving towards excellence.

It is not enough to live and work merely to exist. Man must set and accomplish high goals of achievement for himself. The purpose of a healthy civilization should never be restricted to the progress of science, machines and technology alone, but most importantly to the progress of man's spirit, race and culture.

The complexity of our civilization is immense; no one can master all its mechanisms. However, these mechanisms have to be mastered. Today, among the white nations worldwide, many people are finding an awakened interest and rejuvenated ethnic identity through the path of Wotanism, along with a sound code of ethics, traditions and ethnic customs. The transition of living the convictions of Wotanism and applying such commitments to modern day lifestyles is the start of a new and noble path for all Aryankind.

WOTANSVOLK HOF

WOTANSVOLK

RITUAL

Long ago and far away
We worked by night and hid by day;
We could not in the open go
Because the church did fear us so.
They feared us for our power was true,
Because our magick they could not do,
And so they cried with evil smirk,
"Let's burn them all—'tis devil's work!"
And burn they did, and torture, too,
But still we managed to come through,
And so today our path is free
To worship Lord and Lady.
We work our rites just as of old
Now in the open, free and bold;
We did not change or go away
We tell the world, "We're here to stay!"

—AUTHOR UNKNOWN

Sir James Frazier, a Scottish anthropologist, was one of the first modern thinkers to examine the nature and meaning of magic. In his seminal treatise, THE GOLDEN BOUGH, published in 1890, Frazer said that magic involved the belief that humans, through their rituals, could directly control natural forces—whereas religion required the propitiation of divine powers who might then intervene on behalf of the human suppliants.

From the time of the earliest awareness of magic and religion, humans have employed ritual as a means of expressing their involvement in the powers of the universe as a means of gaining contact with those powers, and of causing them to manifest themselves to people.

To the spiritually enlightened, ritual has always been an essential practice. All the forces of Nature are beyond limited human technology and understanding. Our precarious existence in nature brought about the need for such forces to be symbolized and controlled through ritual practice.

During the Middle Ages the essential, Aryan, pagan rituals were absorbed into the Christian church. It was not until the late nineteenth century that these ancient, ethnic traditions of ritual magic would begin to re-emerge to a significant degree.

Ritual is a process of dramatizing what is being expressed, so that the whole aspect of humans—their bodies, emotions and minds—are employed in causing a

total experience.

Ritual makes use of all the senses—sight, hearing, smell, taste and touch—and uses all the methods of drama and all the techniques of religion. Ritual magic centers on symbols, those keys to the subconscious by which it is possible to communicate concepts and ideals beyond words or intellectual understanding.

Every professional body-builder will tell you that the secret to successful results is a "consistent" workout program. Ritual practice is no different, the more you perform on a regular basis, the greater the results.

The aim of ritual magic is a transcendental experience—an experience beyond the limitations of the mind. In ritual the priest or Godi strives for a consciously controlled and directed journey inward, relying not upon synthetic or chemical experience, but upon the utilization of natural faculties, which we possess, but rarely use.

The ultimate end of ritual magic is not the causing of spectacular and apparently supernatural effects, but the transformation of the individual from a limited physical consciousness into what is best described as an Übermensche consciousness—fully alive and oriented beyond the restrictive confines of the material world.

In outdoor Wotanist ritual, as with most general pagan ritual, it is customary that a bonfire be positioned at the center of the designated sacred circle. Torches are then positioned at each of the cardinal directions at the circle perimeter. The hörg or staller, which is positioned in the north, is adorned with the customary candles. Fire is the source of our inspiration and courage. It warms our bodies and souls, and fuels our gifts of creativity as well as inviting the astral spirits.

The cauldron has been a long time tool of the trade in ritual among all Euro-pagans, particularly the Celts. The Cauldron of Cerridwen and the Cauldron of Bran are well known in Celtic mythos. The cauldron might be identified by various other names such as the Cauldron of Life, the Cauldron of Divination, the Cauldron of Rebirth or the Urn of Fiery Transmigration.

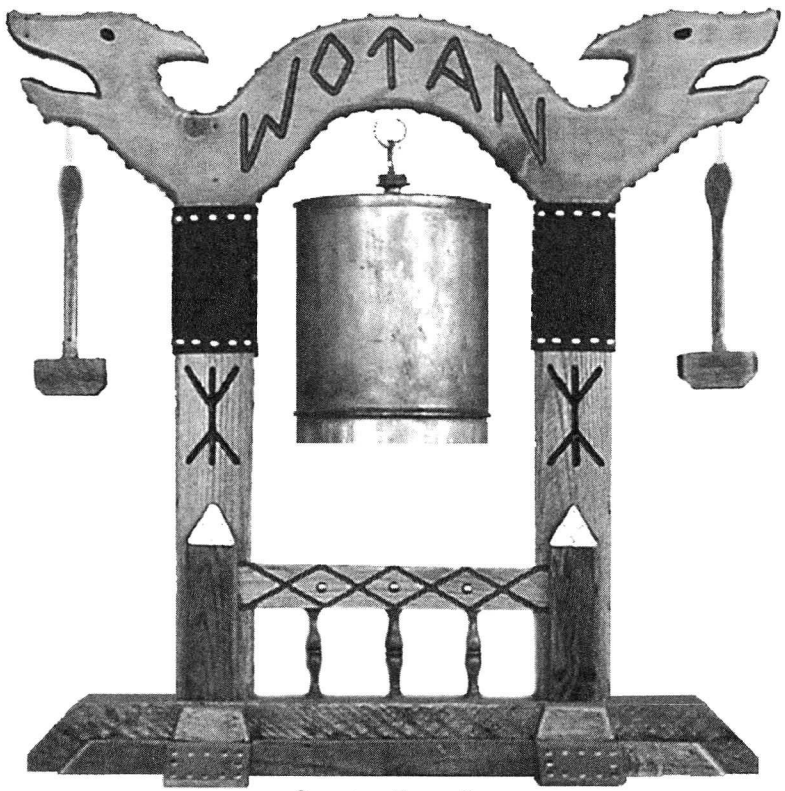
It is not always easy to find large cast iron cauldrons, yet if one can be obtained it would serve as a very useful ritual item in Wotanist ceremony. The cauldron can serve as a vessel for divination and inspiration or a meditative medium for generating ideas and thoughts. For ceremony it can be filled with water with a shiny object placed in the bottom of it to act as a focal point of concentration. The cauldron represents the essence of Mother Nature. The three legs represent the triple aspects of the Goddess (or the Norns), and its belly is the womb. The magical significance of the cauldron is very potent.

The name for pagan ritual dancing is known as the "carole." A carole is a circle of dancers holding hands or opening into a linked chain. The word comes from the Greek "choros." From the 16th century onwards the

Christian Church abolished such joyous dancing, to be replaced with singing inside the church, resulting in our present use of the word 'carol' for sung seasonal verse.

The standard Wotanist ritual tools are the runestaff, the rune gandr (short wand), blessing bowl or boli, rune set, sejdr drum, ceremonial drinking horn, evergreen sprig, sword, ceremonial Thor's hammer, oath ring (draupnir armband) and spear.

Some kindreds may prefer to incorporate the wiccan cup and athame for particular rituals that call for the symbolic joining of the male and female elements. Certainly one should consider using a stang on a regular basis, which is symbolic of Wotan in the guise of the horned god Herne the Hunter, as well as the world tree Yggdrasill.



CEREMONIAL TEMPLE BELL

The stang is a staff made out of ash wood with a double pronged end. The prongs can be carved out of wood or may be fashioned from a metal pitchfork with the center tines removed. A carved stag head or Greenman face is fastened beneath the prongs as the totem protecting spirit of the horned god.

Through the practice of ritual past and future, realms collide in the delusion and illusion of the present now. It is here where man struggles with myriad unseen forces in the effort to find meaning in the chaotic circus shuffle of existence on earth.

Aryans born in today's hectic times have inherited a world of discord, corruption, senseless war, anti-White oppression, fragmentation, world manipulation, disease, ignorance and suffering in which wisdom of leadership is frightfully absent, knowledge of the truth undiscovered and spiritual direction alien, erratic and intolerable.

It is our duty to immediately address and turn these conditions around so that the future generations of our children be spared such obstacles which destroy race and civilization, and make quality Aryan life impossible.

Man has long recognized that there are cosmic forces of a dual nature always at play in our material world. These are opposing positive and negative forces which can be described in the simple terms of good and evil. They are responsible for the formation of each human life and the determination of its destiny.

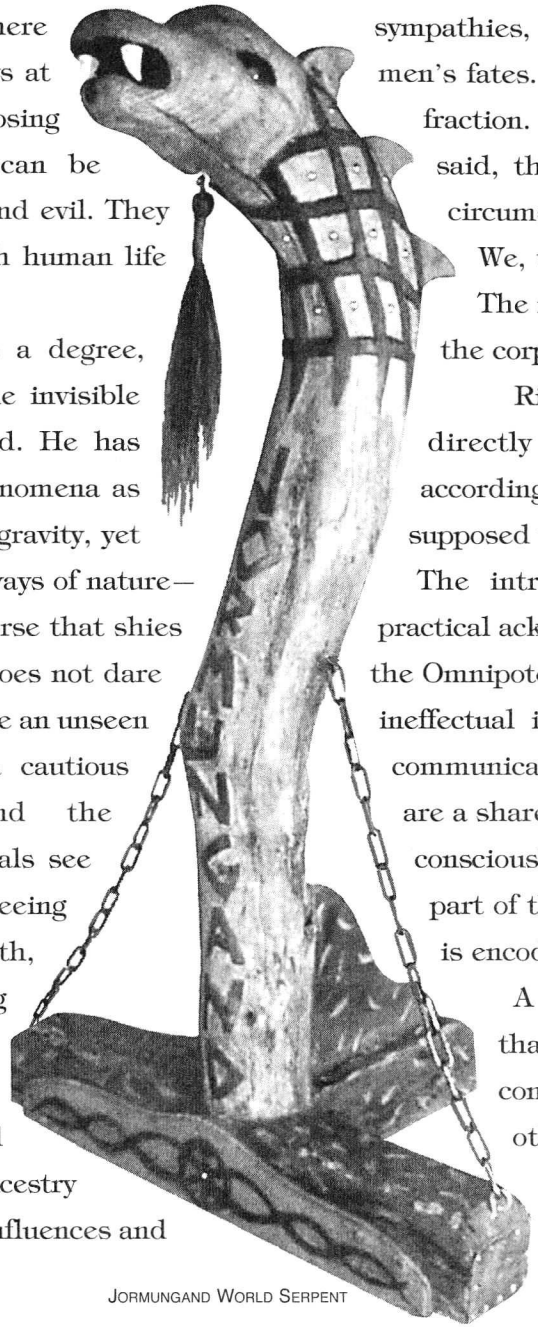
Over the centuries man has, to a degree, come to grips with at least a few of the invisible forces that permeate the physical world. He has learned to harness and utilize such phenomena as electricity, magnetism, radio waves, and gravity, yet he has hardly begun to understand the ways of nature—the occult and the unseen forces. The horse that shies at a blowing bit of paper, the lion that does not dare approach a fire, the dog that cowers before an unseen presence, unlike man, retain an extra cautious respect to the super-natural and the unexplainable. Or is it likely that animals see something that we are not capable of seeing with our limited vision and senses? In truth, man is more in the dark today concerning the super-natural world than he was in ancient times.

We know not who among the dead controls our destinies. Our race and ancestry are linked and bound together by those influences and sympathies, which in the truest sense do determine men's fates. Race is a unit of which the man is but a fraction. What other men in the past have done, said, thought, makes the great iron network of circumstance that environs and controls us all. We, to a large degree, take our faith on trust. The mind is the access which spirits have into the corporeal human world.

Rites, rituals, myths and legends express directly or symbolically some leading idea, according to which the mysteries of being are supposed to be explained in deity.

The intricacies of mythical genealogies are a practical acknowledgement of the mysterious nature of the Omnipotent deity, displaying in their beautiful but ineffectual imagery the first efforts of the mind to communicate with nature. Our sacred mythologies are a shared heritage of ancestral memories, related consciously from generation to generation. Myth is a part of the structure of our unconscious mind and is encoded within the genes of our body.

A ritual does not merely repeat the ritual that came before it—but is linked to it and continues it, whether at fixed periods or otherwise. The ethnic rituals that we perform can be as profound today as in olden times. There is tremendous



JORMUNGAND WORLD SERPENT

knowledge and spiritual power to be experienced through its practice.

Christian churches banned pagan ritual for over a thousand years so that the clergy alone could covet occult powers for their own use and devices. The great ancient pagan mystery teachings that were not burned out of existence have been forever hidden away from public access to this very day. It is no accident that the spiritual centers such as the temple at Delphi have lain dormant in rubble for many centuries, nor that numerous sacred pagan temples throughout Europe were eradicated and churches built atop these old spiritual centers.

All attempts of the Christian Church to abolish and subvert the pagan rites and rituals will ultimately fail, as these practices belong to the magic of Nature and the arcane Mysteries alone. Science, also, toys with tipping the balance of Nature's laws. This was aptly phrased by the Scottish Romantic poet Thomas Campbell:

When science from creation's face
Enchantments veil withdraws,
What lovely visions yield their place
To cold material laws.

The more science encroaches on the freedom of the individual, the more mankind will turn towards the indigenous, ethnic spiritual practices. For if he does not, he will become extinct.

It is vital that man comes to nature's aid in the effort to combat the industrial colossus which is an ever-present threat to the survival of mankind and the existence of our very planet as well.

Letting the ancient meaning in ritual become apparent of itself is the surest way to comprehend our own manifestation of being and the universe in which we live. This is one of the purposes of the seasonal rituals, for these rites saturate us and harmonize us with focused, cyclic essence of Nature at these given times.

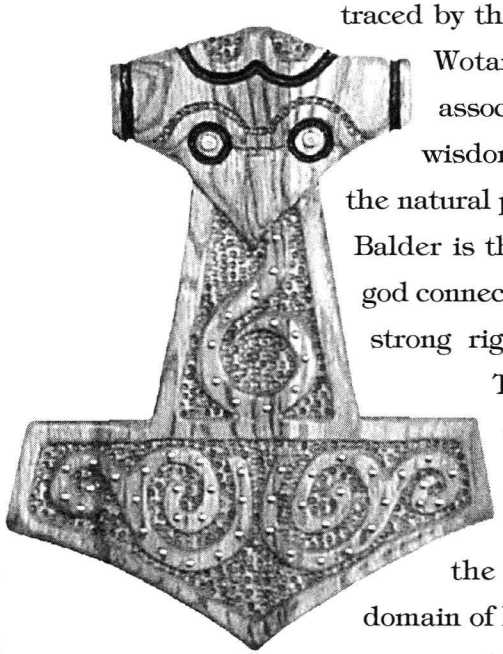
The old teachers knew exactly what they were saying and doing. May their wisdom always remain within us.

STALLER WITH THOR'S HAMMER, BOLI AND RUNE GANDR

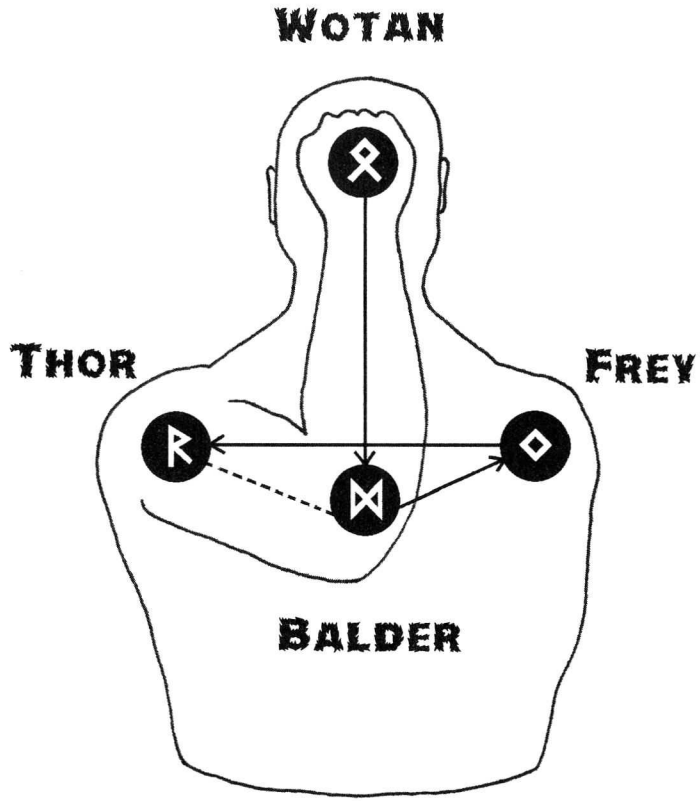
MJOLLNIR

Sign of the Hammer

In making the Sign of the Hammer, there is symbolism apart from Thor's hammer itself, which is traced by the movement of the fist.



Wotan is the "High One" associated with intellect and wisdom, so the forehead is the natural point of contact for him. Balder is the good and reconciling god connected with the heart. The strong right arm reminds us of Thor, while the left side of the body is linked to the intuitive, sexual pleasure-loving part of the body, clearly the domain of Frey. Often in Wotanist ceremony a ritual Thor's Hammer is used by the attending godi rather than a clenched fist, and can be held with either one or both hands.



To make the Sign of the Hammer, first touch the forehead with a clenched fist of the right hand, saying the name "Wotan."

Bring the fist straight down to the chest, saying the name "Balder."

Moving then toward the left shoulder, saying the name "Frey,"

And finally toward the right shoulder, saying the name "Thor."

The Challenge of Thor

Henry Wadsworth Longfellow

I am the God Thor,
I am the War God,
I am the Thunderer!
Here in my Northland,
My fastness and fortress,
Reign I forever!

Here amid icebergs
Rule I the nations;
This is my hammer,...
Giants and sorcerers
Cannot withstand it!

These are the gauntlets
Wherewith I wield it,
And hurl it afar off;
This is my girdle;
Whenever I brace it,
Strength is redoubled!

The light thou beholdest
Stream through the heavens,
In flashes of crimson,
Is but my red beard
Blown by the night-wind,
Affrighting the nations!

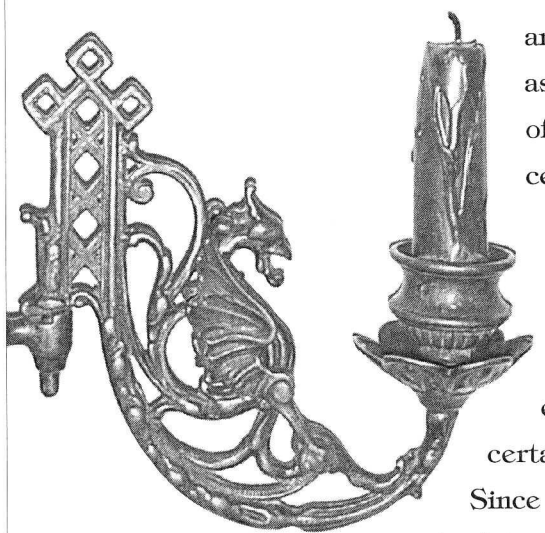
Jove is my brother;
Mine eyes are the lightning;
The wheels of my chariot
Roll in the thunder,
The blows of my hammer
Ring in the earthquake!

Force rules the world still,
Has ruled it, shall rule it;
Meekness is weakness,
Strength is triumphant,
Over the whole earth
Still is it Thor's-Day!

SACRED FLAME

Candles in Ceremony

The sacred flame has long been a symbol of change, purification and sacrifice. Fire, the seed of life, the mesmerizing enigma, will forever hold the fascination of man. Torches, bonfires and candles all serve as a prominent feature of flame in ritual and ceremony. When using candles as a vehicle for fire, we have the added magic of form and color, each vibrates to a certain magical quality. Since colored candles are a traditional aspect of spiritual ritual, it is important that we understand the significance of each and its specific use.



14 Candle Colors

Violet – inner power and spiritual mastery (psychic abilities)

Indigo – deep relaxation and restful sleep

Blue – inner peace, friendship, healing, truth, higher wisdom

Green – health, nurturing love, abundance, fertility and good luck

Yellow – happiness, success, self-esteem and communication

Orange – positive thinking, assertiveness, endurance and justice

Red – vitality, passion, creativity, energy and courage

Rainbow – harmony and balance

Pink – romance, love and friendship

Brown – to center oneself, security and comfort, animal healing

Gold – wealth and generosity

Silver – intuition, dreams, astral energies and channeling

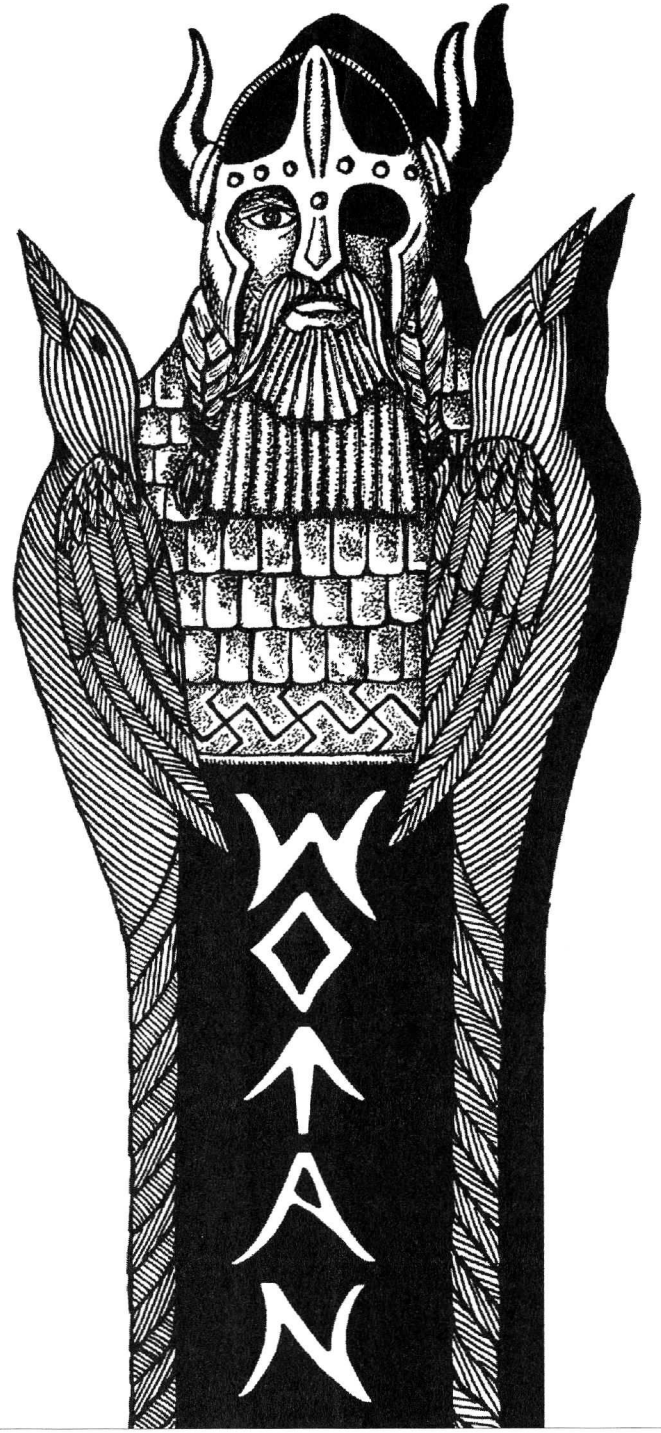
White – purification, protection, unity and peace

Black – change, release and renewal

IMMORTAL FLAME

Ron McVan

I seek no retreat from life
Eagerly do I meet each veil
Secure in the blood of my kind
Tempered by the will of my Gods
Glorious civilizations of an eternal aeon
Course through the now of my being
Of this radiant treasure divine
No man, race or nation
Shall ever distance me
Though into ruins
Earthly splendor may fall
What care I?
Should I stand alone?
For in that dazzling light
Of Wotan's Eye
Ancestors of a thousand ages
Bear witness
To my deeds in time
And fill my cup
In Valhalla—



MEAD

NECTAR OF THE GODS

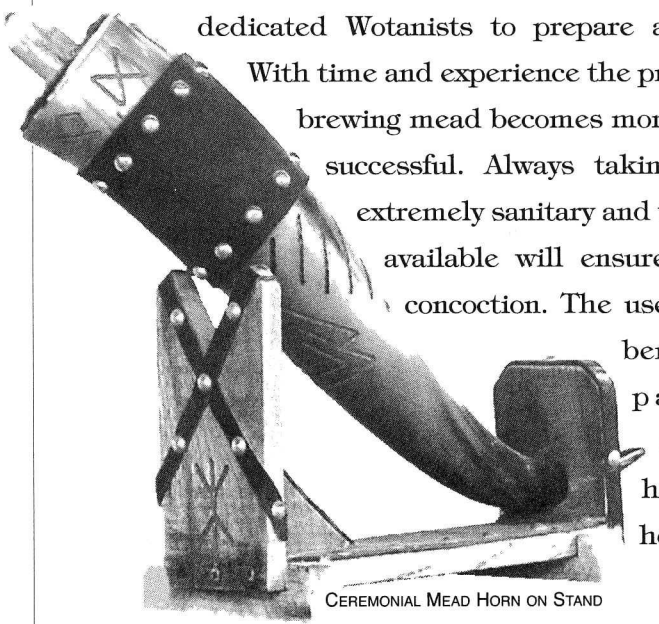
The modern English mead is transparently part of the same series that gives us Sanskrit (madhu), Greek (methy), Old Church Slavonic (medu), Lithuanian (medus), Old Irish (mid) and Tocharian (Bmit), all of which provide us with our word for the Proto-Indo-European alcoholic and ritual drink (medhu) "mead."

To the Vikings it was mead that bestowed upon a man the gift of poetic inspiration. It is, also, well-known that Wotan had made himself of the "hydromel of the poets," a magic liquor that bestowed powers of prophecy. Wotan would outfox the giant Suttung to win the hydromel, which the giant kept hidden away in a guarded underground chamber. Customarily, mead was offered at all solemn reunions, and the act of drinking together formed a magic bond, not only between those present, but between the men and gods invoked, and even between the living and the dead. Even today, there are certain customs involved in Wotanist ritual in which the drinking of mead is considered a sacrilege to ignore.

The Vikings indulged in a cycle of drinking parties which occurred three time a year, at the beginning and in the middle of Winter, and in Spring at about the time of Ostara.

Mead was a favored beverage of the Celts, as well as the Teutons. In his observations of the ancient Celts, Diodorus Siculus made this statement: "And since the qualities of climate are spoiled by the excess of cold, the land bears neither wine nor oil, and therefore the Gauls, being deprived of these fruits concoct a drink out of barley called zythos (beer), and they wash honey combs and use the washings as a drink." According to Volsunga Saga, Brünnhilde taught Sigurd the secret of the runes by giving him a loving cup of mead and shaven runes.

There are as many recipes for mead as there are dedicated Wotanists to prepare a home brew. With time and experience the process of home brewing mead becomes more familiar and successful. Always taking care to be extremely sanitary and the best honey available will ensure a successful concoction. The use of local wild berries adds a particularly earthy and holy quality to a home brew.



CEREMONIAL MEAD HORN ON STAND

Ingredients:

3 pounds of pure raw honey
1 gallon distilled water
lemon peels of one natural lemon
1 tablespoon of strong tea (or tartaric acid)
1/4 teaspoon of grape tannin
1 teaspoon of yeast energizer (or vitamin B-1)
1 package of commercial mead yeast

Basic Equipment:

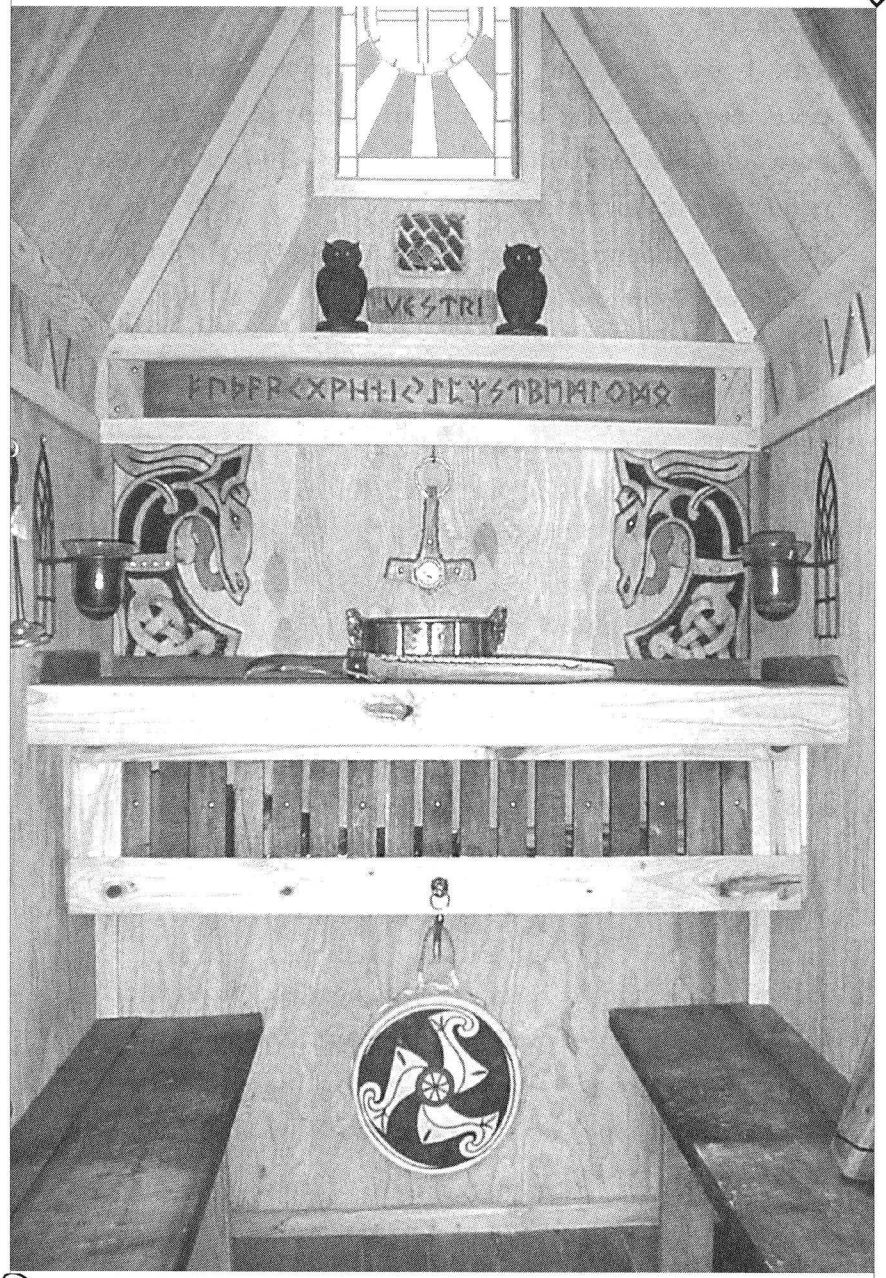
8 quart porcelain enamel pot (brewing pot)
2 gallon ceramic or glass crock (fermenter)
1 gallon narrow neck jug
fermentation lock and stopper
1/4" siphon hose 3' long
stainless steel strainer
plastic brewing spoon
bottle brushes
quart or liter size storage bottles
tapered bottle corks
plastic funnel

Into brewing pot put 1/2 gallon of water, honey, lemon peels, tea and grape tannin. Warm mixture and stir with brewing spoon. Add remainder of water and heat to boiling point. Stir again and turn off heat. Allow to cool to a safe handling temperature. Pour mead into sterilized crock and let sit for 24 hours.

At room temperature (78°F or cooler) stir in yeast energizer and mead yeast. Cover crock with clean, dry towel. Stir mead daily with clean, plastic brewing spoon. Avoid contamination of any sort, from either breath or utensils.

After 5-7 days, siphon off mead into sterilized gallon jug. Top off with distilled water, leaving about 2" to top of bottle. Attach fermentation lock. Label and date the brew, and let sit for 1-1/2 months, or until there is no more yeast activity on top of mead indicating that fermentation has ceased. Siphon the mead into storage bottles and cork. Avoid siphoning the dregs.

Allow bottled mead to mature for another three months. Siphon again into sanitized storage bottles, carefully avoiding the dregs. Cork and store for 6 months to a year before toasting the Gods and our ancestors with the mead of Kvasir, Nectar of the Gods.



STALLER IN FAMILY HOF

BLOTAR

WOTANSVOLK CELEBRATIONS

The most traditional and popular high point of each kindred gathering is the ceremony, or blot (rhymes with boat), and sumbel, or toasting. These are a customary practice of most every kindred. The following standard blot is provided for any occasion throughout the year, though special ceremonial rites and blotar (blots) are included for the primary celebrations. Officiating at a blot is the godi (pronounced go-thee) who holds this position within a kindred, or a kindred member serving as an acting godi. Celebrations are held indoors in a hof or outdoors around a bonfire at a horg. Additional invocations, consecrations and rites are provided to be used in blotar as needed. These may be woven into a ceremony as best suits the godi and kindred.

Most godar (godis) and kindreds have their own traditions which may, also, be incorporated into the standard blotar. It is usually best to not be rigid when celebrating the Gods, but let the creative energies from the Gods flow through you and build a ritual experience that will serve the purpose of the gathering. Consider the many

possibilities, even bonfires, folk dancing, live music, sword dancing and drums, dramas re-enacting the sagas and eddas are always a special highlight.

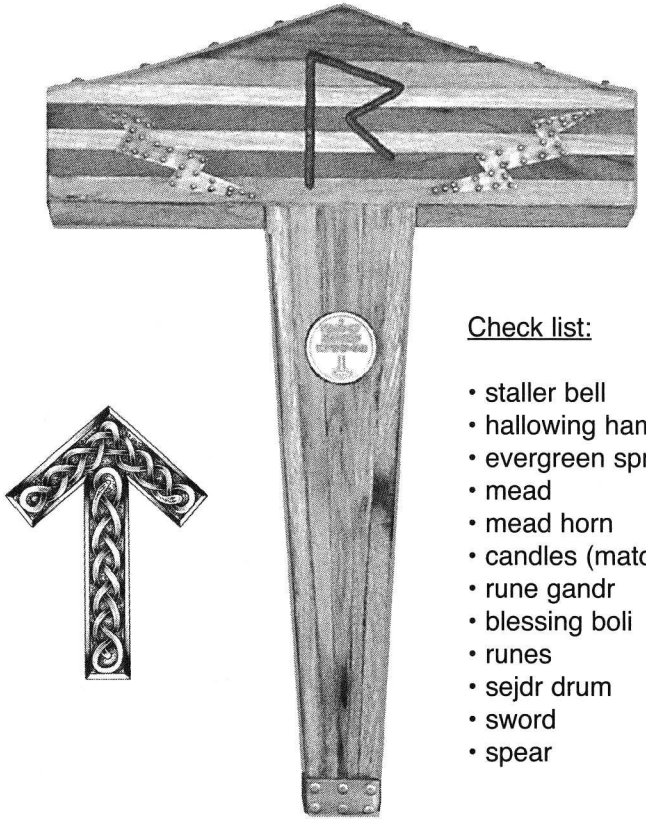
During blot and sumbel it is customary that celebrants participate in readings, incantations and other duties. These attendants help the godi throughout the ceremony and allow kindred members to actively partake in guiding the ritual experience. An attendant may be either male or female, and capable children as well as adult celebrants are welcome to participate; the roles are assigned by the godi prior to the blot. It is advisable to make photocopies of the ceremony for each of the attendants, so that the ceremony progresses smoothly. For simplicity, the term Godi here implies either a male or female (gydja) who will act as the master of ceremony.

Following a blot it is traditional to raise a horn of mead to our Gods, our ancestors and our beloved family and friends. These rounds of toasting are called the sumbel and will conclude all Wotanist ceremony and celebration. Mead, the honey ale of the Gods, is an indispensable ingredient of each and every Wotanist blot. When mead is not available or alcoholic beverage is not desirable, fruit juice or sparkling ciders are wonderful substitutes—as the purpose of the mead is not for drunkenness.

As varied as the blotar can be, likewise ceremonial tools for the staller (altar) are many and variable. Among the most commonly used ritual tools are: hallowing

HORG—OUTDOOR STALLER

hammer, mead horn, sejdr drum, staller bell, blessing boli (bowl), runes, flag or banner, candles, torches, evergreen sprig, scented oil, incense, sword, spear, dagger, battle helmet, wrist chaps, draupnir oath ring, wolf pelt, bear pelt, sacred sculptures of the gods, ravens, wolves, etc. Of these, the first dozen are essential for active kindred use.



Check list:

- staller bell
- hallowing hammer
- evergreen sprig
- mead
- mead horn
- candles (matches)
- rune gandr
- blessing boli
- runes
- sejdr drum
- sword
- spear

STANDARD BLOT

— CIRCLE CLEANSING —

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

Godi stands in a life rune position ᛉ, gandr in hand, facing circle and recites:

I ***consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.***

– SACRED FIRE –

Godi now lights candles.

– INVOCATION –

Godi faces staller, holding high with both hands a horn of mead and recites:

Wotan! Great God of our folk! Hear us this day, as we pay tribute to you and the high Gods of the Aesir and the Vanir. Bestow upon us here in Midgard your strength, courage and wisdom, that the knowledge of our blood be clearly known. Great Wotan! Allfather! We gather before you now, as we kindle the fire of cleansing and creation. Let flame be quickened by flame, that through the darkness we may come to the light, imbued by the eternal mysteries. Now does the cycle of thy great turning blend. Wotan! Mighty sage! Sky-cloaked wanderer! Foster all that is good, ignite us with thy fire! Through thy symbols eternal we summon thee now, in your wisdom and radiant counsel.

– BLESSINGS OF WOTAN –

Godi dips evergreen sprig into the horn of mead and sprinkles each individual in the circle, in sunwise progression, saying:

I give you the blessings of Thor.

(chose any appropriate God or Goddess for this blessing)

– FIRST READING –

Godi or an Attendant recites (or reads) aloud the nature and purpose of the given event.

– SECOND READING –

Godi or an Attendant recites (or reads) an appropriate ritual poem or a segment of the Eddas or Havamal.

– ANOINTING –

An attendant walks around the circle, holding out a blessing bowl containing the runes. Each celebrant randomly picks a rune from the bowl, as the Godi says:

May this rune guide you and the Norns protect you.

Godi anoints each celebrant with scented oil, pressing his thumb to the forehead of each celebrant, walking clockwise around the circle, and pronounces with each anointing:

May the blessings of Frigga be with you.

(chose any appropriate God or Goddess for this blessing)

Each individual thus contemplates his chosen rune during the incantation that follows.

— INCANTATION —

The incantation can be performed in individual group meditation or with everyone holding hands in a circle. An appropriate cadence is marked with a repetitive drum beat. The following is an example of an incantation to be read over the drumbeat:

I give honor to the lands of my Gods, ancient and good,
and the power that is within them —
I give honor to the winds of my Gods, ever fresh and new,
and the power that is within them —
I give honor to the warm sun of my Gods, ever giving of new life,
and the power that is within them —
I give honor to the seas, lakes and rivers of my Gods,
and the power that is within them —
Oh Great Ones of High Valhalla, I give honor to thee,
for being with us here in Midgard.
May some of thy sacred presences remain within us as we leave,
and be ever near us, as well as with those who are our blood folk.
To these do we hail!

With an accelerated drum roll, each Wotanist of the circle now comes forward individually to the staller and places his chosen rune back into the blessing bowl.

Godi approaches staller, holds blessing bowl with both hands over head and says:

Like the winter sky, in azure-garbed golden crown, the Gods of Valhalla sit enthroned. Within the doorway stands each noble Norn, together bearing dates — rune written shield — they made the laws and chose life for our children of ages, and wyrd for men.

Place bowl back on staller.

— PETITION —

Holding a sword (or spear) with both hands overhead, the Godi recites this petition:

In the mysterious journey through Midgard to our mortal fate we look to you, O High Gods of the Aesir and the Vanir, as we find solace and wisdom in your guidance. We ask you to be with us in times of struggle and aid us in battle with our enemy, as we are the blood of thy blood. Divine in essence, noble in form, the excellence to which we strive. Grant us, Wotan, that we may earn our place with the Einherjar in Valhalla. Assure us, Freyja, our continuing posterity and bountiful crops. May the Norns weave the fellowship of our tribes ever stronger, eclipse all doubts and let our being soar through the flaming ring of Wotan's eye.

— TROTH —

The Wotanists present join hands in a circle. With both hands overhead the Godi holds a sword and pronounces:

We have joined this circle, not as many, but as one, united in the kindred spirit of our forebears. May each of us continue to learn, to gain knowledge and use that knowledge to aid our families, our folk and our future. To the fourteen words we remain ever faithful! These things we swear in Wotan's name! Hail the Aesir and the Vanir! Hail the Folk!

Celebrants respond:

Hail the Æsir and the Vanir! Hail the Folk!

—CLOSING—

Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.

WOTANSVOLK RITUAL WITH THE FAMILY

SUMBEL

Toasting
the Gods—the Ancestors—Loved Ones

The sumbel is the final stage of the ceremonial events. It is a time for toasting and speaking one's heart in the presence of one's kinsmen. Mead is the traditional beverage most often used in this ritual. (Sparkling cider or fruit juice is an alcohol-free substitute.)

— OPENING SUMBEL —

Godi pronounces:

> ***At this time we call attention to our sumbel, as we assemble in good kinship and brotherhood, bound by our blood, in this circle of honor. So gather we now, in ring of eld, at the holy well at Wyrd's mighty seat. Words of might shall we now speak, first to the high ones, the horn we shall raise! Then to the elder kin and old heroes gone! The third round to wish our wills to speak, receive this now, the sacred horn of the raven God, may we say what whets our hearts and drink in happy honor to those great ones of our folk!***

The first round of toasts is directed to a favored God of each individual's choosing. The Godi makes the first toast.

example:

> ***I raise this horn to Thor, God of thunder, we look to you for your strength and courage in battle . . . the inspiration that guides our brave men here in Midgard to victory!***

After each toast participants say in unison:

> ***Hailsa!***

Then, the mead horn is passed to the next person to the left until all celebrants in the circle have toasted. In larger circles, each celebrant has his own horn which is filled and refilled from the staller horn by an attendant.

The second round of toasts is directed to a noteworthy hero or historical figure of each individual's choosing.

example:

> ***Hail Boudicca! Fearless warrior queen of the Iceni, an inspiration to all Aryan folk, we raise a horn to you now for the heroic example you have shown us. May your legacy continue to charge our spirit with determination for a victory for the fourteen words!***

After each toast participants say in unison:

Hailsa!

Then, the mead horn is passed to the next person to the left until all celebrants in the circle have toasted.

The third and final round is directed to a special person in one's life, be he friend, relative or personage of outstanding influence. This round may be repeated as many times as necessary.

example:

I raise this horn to my father, a direct link to the great chain of my noble ancestors. He has been the guiding example for me in my life's quest and has provided that love, security and protection to our mother and to us children, that I might learn the values required for future generations.

After each toast celebrants say in unison:

Hailsa!

The mead horn is passed to the next person to the left until all celebrants in the circle have toasted.

— CLOSING SUMBEL —

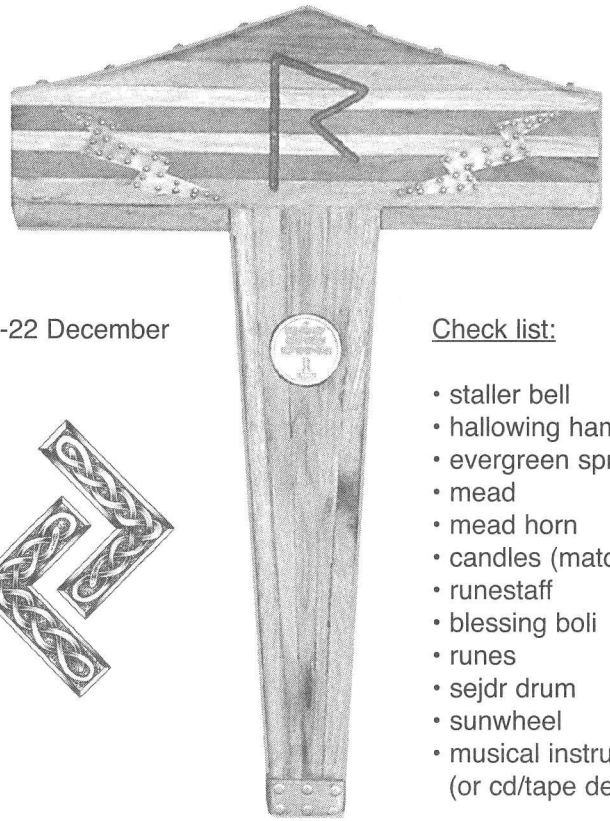
When toasting has come to an end, the Godi steps forward and pronounces:

To the courageous heroes, who gave of themselves, that we might live and carry on the seed of our kind, we hail you! We now close this sacred circle. This sumbel is now ended. Hail to the Æsir and the Vanir!

All toast in unison, saying:

Hail to the Æsir and the Vanir!

NORSE STYLE BENCH
WITH STAGHORN SPINDLES



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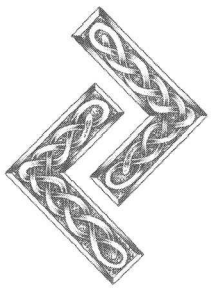


Check list:

- staller bell
- hallowing hammer
- evergreen sprig
- mead
- mead horn
- candles (matches)
- runestaff
- blessing boli
- runes
- sejdr drum
- sunwheel
- musical instrument (or cd/tape deck)

YULE BLOT

— CIRCLE CLEANSING —

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

Godi stands in a life rune position ᛉ, gandr in hand, facing circle and recites:

I ***consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.***

— SACRED FIRE —

Godi now lights candles.

— INVOCATION —

Godi faces circle, holding the ceremonial mead horn high with both hands and speaks:

Bless this horn of offering within,
May it be worthy to serve as an offering
To thee, our gods in Asgard.
In their name, so be it done.

Godi pours libation on the ground (or in bowl if held indoors, to be poured onto the ground following the blot)

Godi raises runestaff and speaks:

Gods of the Æsir and Vanir,
You come to us at this Winter Solstice
As a longship through an ageless, misty sea—
Reaching its port of call
As helmsmen to our folk
Through aeons you have watched us.
We lift this horn of mead to you,
Lords of the two horizons,
Bequeath to us the token of your guidance.
Now may the days grow ever longer,
May the light shine forth from the sky,
Turning the tide of winter.
Here do we burn the mighty Yule log
And celebrate the cycle of a new year.
To you we now hail the sun's rebirth.

Ring out the old,
Ring in the new—
Ring out the false,
Ring in the true.

— FIRST READING —

Attendant reads:

The origin of the word Yule, spelled with either a 'Y' or a 'J', comes from a Northern European word "jol." The feast known as Jolnir was celebrated as a fire festival of light honoring Wotan. In the early Anglo-Saxon language the word Yule derived from "geola," which means "the yoke" of the year. Yule literally means "wheel," when the sun is at its lowest ebb, but is reborn to regenerate the earth in Spring. Yule is the shortest day, flanked on each side by the longest nights. It is a time to welcome the sun back from its slumber and exchange tokens of joy with friends and family.

The Yule season runs a magical twelve days, starting on Mother Night, December 20th to December 31st, and is considered the holiest feast of the Aryan festival cycles. The twelve days of Yule represent the twelve months of the year in microcosm.

Mother Night is so named as it is the day when the night gives birth to the new sun. The twelfth night is ended with much oath making and celebration. Vikings were known to make their oaths upon the back of a live boar in honor of Frey and his trademark battle boar, Gullinbursti.

The right eye of Wotan represents the sun, as does the solar wheel symbol. Yule is a sun festival held in honor of the chief God, Wotan, as well as Thor and Frey. As Balder is the God of the mid-summer's sun, Frey is the God of the mid-winter's sun. To the Romans the Yule tradition was the festival of Sol Invictus, the undefeated sun, which included the celebration of Saturnalia, a time of intense merry-making.

Yule involves both matriarchal and patriarchal symbology. As the mother goddess (moon) gives birth the the father god (sun), she then rests through the cold months which belong to the newborn infant god. In the Viking Yule festivals, the dead were always commemorated and believed to be present in spirit. Yule sacrifices were known to be offered for growth.

It has been an unbroken custom to use the evergreen tree as the foremost symbol of the Yule season, as it remains green year 'round. The evergreen tree is a token of that which never dies, "everlasting" life eternal, akin in this respect to the world tree Yggdrasill. The Druids are known to have tied gilded apples to the Yule tree as a symbol of fire in honor of the Allfather Wotan.

Burning the Yule tree holds its origins in man's effort to return the gift of fire to the gods by burning a tree along with sacrificial gifts. These burnt offerings would, also, be characterized in the form of bonfires and the Yule log. The Yule log is traditionally oak, ash or beech, and directly associated with fire as the purifying emanation of the Sun God. The log is personally cut and brought into the house with ceremony on the eve of Yule, and ignited with a remaining piece of the previous year's Yule log, if available.

The Yule candle is another symbol of light in the darkness of winter. Customarily, it was a large ornamental candle, usually blue or green or red in color, which is lit at the beginning of Mother Night. Often it is displayed in the window of a home to signify good will.

Holly and mistletoe are, also, a popular standard of the old tradition, and particularly spiritual to the Druids. The Teutonic tribes believed that all who passed under the

mistletoe were kissed by Freyja, our goddess of fertility. Additionally, mistletoe was the fateful poison which brought the demise of the heretofore invincible Balder, the god of the summer son. So, it is believed that mistletoe symbolizes the death of the summer son while the winter son reigns. To decorate with evergreen, holly and ivy is a long-time tradition in the home during Yule, paying homage to the feminine elements. The prickly holly signifies the male, and the entwining, yielding ivy is the female. Together they remind us that nature never dies, but is waiting to be reborn again in Spring. The colors of these plants have significance as well: red for the sun, green for eternal life and white for purity.

— SECOND READING —

Another Attendant reads:

The sunwheel is one of the oldest symbols of the mystic power of the sun. The sunwheel is of key importance in Wotanist Yule ceremony. The right spokes of the wheel demonstrate the division of the year into seasons, showing the the movement of time. On the spiritual level, it is symbolic of the "seasons of the soul." The wheel of the year represents the journey of the soul as it moves through the cycles of the natural and supernatural. Also, represented in the spokes are the nine worlds of Yggdrasill, with Midgard in the center forming an apex of the eight spokes. It is the wheel of nature, representing the sacred circle.

Traditionally a wheel is prepared for the evening close of every Yule ceremony. The wheel is set on fire and rolled down a hill. This display is to demonstrate the image of fire and the return of the sun. It is important to know that the Santa Claus we all know and love today evolved to his present popularized form through our Aryan Allfather Wotan. For a long time the Wotan celebrated at Yule was in the horned guise of Herne the Hunter, then known as Neck—or Nick, meaning "spirit." The Christian Church adopted the pagan shaman, canonizing him and changing his image to Saint Nicholas. The Americanized Santa of today is a commercialized consumer image that was created by the Coca-Cola Corporation advertisers in 1931 to promote sales of their soft drinks.

Wotan is known, not only as a warrior god but, also, as the bringer of sunshine and gifts. In return, sacrificial harvest gifts had to be left for his holy steed Sleipnir. Like today these special gifts were left in socks, boots and clogs.

— INCANTATION —

During the chant a small sunwheel of wicker or wood is passed around the circle, turning continuously as each celebrant passes it on to the next.

An attendant plays a drum beat before each stanza:

(boom)
Wotan, be in my thoughts,
And in my understanding;

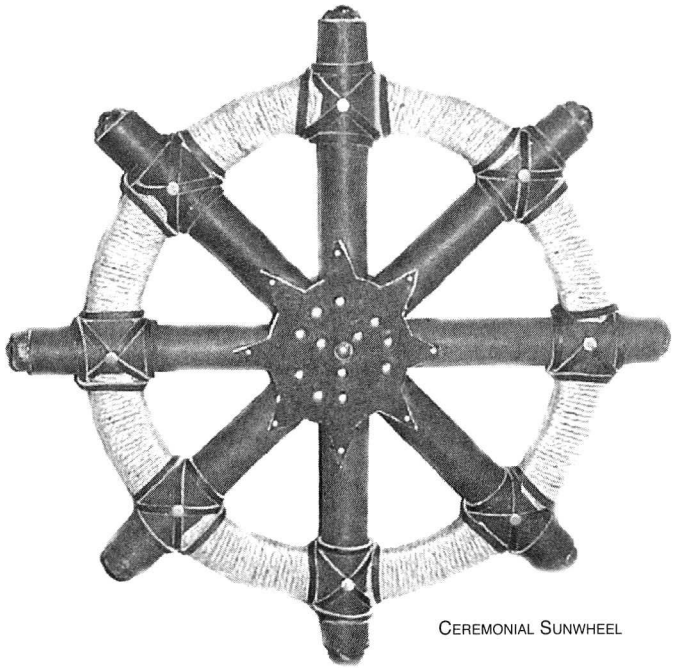
(boom)
Wotan, be in my eyes,
and in my seeing;

(boom)
Wotan, be in my mouth,
And in my speaking;

(boom)
Wotan, be in my head,
And in my thinking;

(boom)
Wotan, be at my side,
In my departing.

(boom)
The Wheel of Life is turning
Through this winter night of darkness.



CEREMONIAL SUNWHEEL

(boom)
Wheel—symbol of endless dominion;
Wheel that binds immortal Gods and men.

(boom)
The Wheel of Life is turning,
Sun disk—Eye of Wotan

(boom)
Divine Light!
Life giving fire!

(boom)
Wheels of time, force and motion,
By your power all creation turns.

(boom)
In this dawn of newborn light
We celebrate the Festival of Yule.

(boom)
Hear us now, O Gods
As we pay honor to life's Majestic
Radiance!

— CAROLE —

Bonfire dancing, everyone joins hands around the bonfire and moves in sunwise direction during the first two lines of the chant. On the second two lines of the chant, everyone steps inwards towards the flames, and back outwards. This continues until the time that a complete revolution has been made around the bonfire. If appropriate, two or more revolutions may be made. Godi will stop when the energy has culminated.

Fire Chant:

Golden Sun, star of light,
Return again into your height.

Golden Sun, the bane of night,
We call you now, give darkness flight!

— THIRD READING —

An Attendant speaks:

The tree has had a place of prominence in most ancient myths. Its original mythic function was as the center of the world, a living axis topping the summit of the world mountain and reaching up to Asgard. The tree itself usually incorporates three levels: its roots grown down through Midgard to the underworld, while the trunk rises through the world of men here in Midgard, and holds up the crown of branches and leaves, fruits and nuts, toward the unattainable heights of Asgard. In mythic tradition, however, it is not only the "axis mundi," connecting the underworld with the realms of the Gods, it is, also, the way by which the sejdr ascends or descends on his ecstatic visits to the celestial spirits or the souls of the dead, which are known as Niflfarinn, or mist travelers. Because the tree grows green again every year and produces the seeds of the future, it is a major symbol of life, particularly the evergreen, which never dies, for which it has remained the single most identifiable life symbol for the Yule season.

The tree in general symbolizes the human soul and the mind, where it has to do with the unfolding of personality and the process of spiritual individuation. This type of tree stands at the source of life and bears fruit that grants enlightenment.

There is an ash tree—
Its name is Yggdrasill—
A tall tree sparkling
With clear drops of dew
Which fall from its boughs
Down into the valleys;
Evergreen it stands
Beside the Norns' spring.

— FOURTH READING —

Godi or Attendant speaks:

Snow is always personified as a powerful or fearful figure. A Russian folk song tells of an elderly childless couple who made a snow doll in their garden which a passing stranger blessed, whereupon it became a living child. The blue-eyed, golden haired little girl was very precocious—she was like a child of 14 by the time winter had passed. As the snow melted from the fields in Spring, little snow child avoided the sun, in which she melted, and sought out the shade of the willow trees. Most of all she liked heavy showers, and when there was a hailstorm she was as gay as if she had found a treasure trove. But, on the 24th of June her friends took her on an outing and they were careful to keep her in the shade of the forest. As night fell they lit a bonfire and leapt back and forth across it. Suddenly they heard a dreadful noise behind them. They could see nothing when they turned to look; Snow Child had disappeared. And though they looked for several days, combing the forest, tree by tree, they could find no trace of their little pale companion. The old couple were inconsolable and imagined that a cruel beast had carried Snow Child off. But, says the song, it was not a beast. When Snow Child followed her friends over the glowing embers, she turned into fine vapor and rose as a cloudlet to Asgard. The snow child, sweet and innocent as she is, represents the frosty winter, but for all the care she takes to avoid the sun, she is vanquished in the end. It is interesting that it is not the sun itself which melts her, but the bonfire which in pagan times was lit to celebrate the sun god at the height of his power, about the time of the Summer Solstice. In this Russian tale there is, also, a direct reference to the triumph of the rising sun god over the powers of a fading moon goddess.

— INVOCATION —

Attendant speaks:

Vulder's realm is upon us,
And from the sky
Comes down enormous winter—
Rivers have turned to ice.

Dash down the frosty chill,
Throw a Yule log on the fire,
Mix the ceremonial mead,
Hail to our Gods above!
There is great warmth within our spirits.

Equally do we honor the four seasons,
But now the moon has given way to the sun—
The day's light will be longer
And life's fertile bounty
Returns again to Midgard.

– TROTH –

Godi speaks:

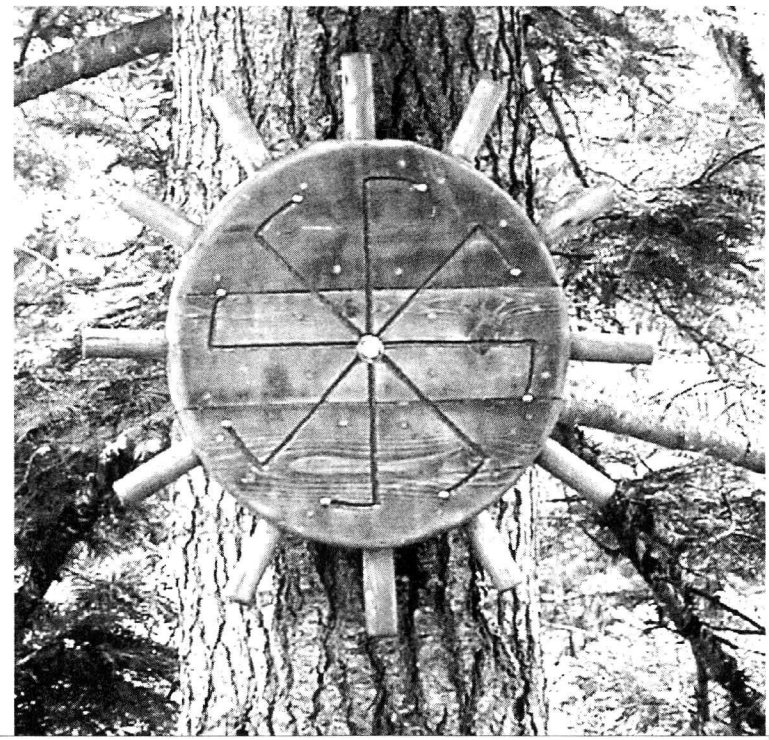
By firelight tonight,
I peer out into the still winter darkness.
It is the Mother night of Yule,
The sun's rebirth.
Bonfires and flaming wheels
Mark this ancient tradition.
In the distance—Sleipnir,
Wotan's eight-legged steed,
Clamors above the night mist,
The sound of muted thunder
Now the moon goddess
Makes way for the awakening sun god,
The time of joyful celebration.
Horns of mead, we raise to our gods;
Oaths will be made and much feasting,
The spirits of Wotan, Thor and Frey,
To their honor and the life-giving sun
We pay homage
And light the sacred Yule log.
Outside the snow is still falling;
Vulder's thick White mantle covers the land.
But the days of light will be longer now—
The great yearly cycle has been renewed.

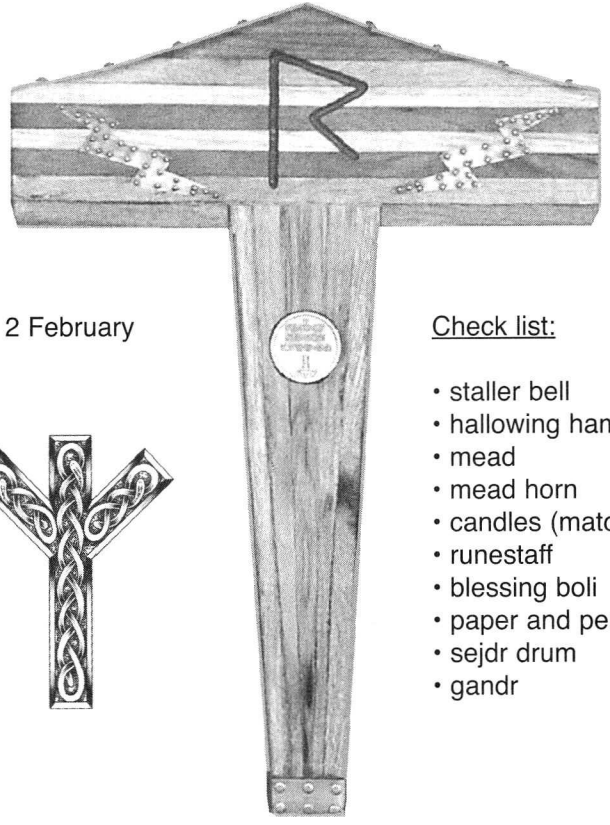
–CLOSING–

Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.





2 February

Check list:

- staller bell
- hallowing hammer
- mead
- mead horn
- candles (matches)
- runestaff
- blessing boli
- paper and pencils
- sejdr drum
- gandr

CHARMING OF THE PLOW

— CIRCLE CLEANSING —

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

The Godi stands in a Elhaz position ᛉ, gandr in hand, facing circle and recites:

I consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.

Facing the altar, holding ceremonial mead horn above his head, Godi speaks:

I stand facing the North
and summon your favor—O Mighty Gods.
I summon Great Wotan,
Allfather of our folk.
I summon Heimdall,
Guardian of Bifrost Bridge.
We ask that the Gods grant us
Fertile and abundant fields.
Gathered here,
We call to you from Midgard;
We call to you—
And in your honor we perform this sacred rite.

Godi places horn back on stand.
Standing in Elhaz position ᛉ, Godi holds runestaff in his right hand above his head and faces circle, saying:

Nerthus, Nerthus, Nerthus, Earth Mother!
May the High Gods Frey and Njord
Grant you fields to increase and flourish,
Fields fruitful and healthy,
Shining harvests and shafts of millet,
Broad harvests of barley...
Hail to thee, Earth Mother of men!
Bring forth Nature's golden bounty,
Filled with life preserving goodness,
The sustenance of your people.
Goddess Sif, wife of Thor,
Your golden tresses—like flaxen wheat,
Emblem of earth and rich vegetation,
The promise of a prosperous season,
We call to you in Bilskirnir.
As you nurture us, so shall we nurture our children.
Grant us promise of nourishing rain,
That the fields may fruitful be,
And vines in blossom we may see,
That the grain be full and sound,
And health throughout our folk abound.

Godi now fills horn with mead and holds it over his head saying:

Bless our fields. Noble Frey, Son of Njord.
Thou who hast with Gullinbursti
Taught us use of the plow and furrowed field.
We shall plant the new season's crop
In your honor.
Magic of earth, sun and sky,
By the name of Frey
Do we pour this libation,
For the coming of the Spring planting good.

Godi pours libation on the ground. (For indoor celebrations, pour libation in bowl and pour onto the ground afterwards.)
Every one is given two pieces of paper and a pencil.
On one paper each celebrant writes a vice he wishes to give away; on the other he writes a virtue he wishes to gain.
A boli or cauldron is placed before the staller.
Each celebrant comes forward to place both papers into the receptacle.
The Godi sets aflame the contents.
Attendant rings staller bell in five second intervals until flames are expired.

—FIRST READING—

Attendant speaks:

As numerous references in the Rig Veda indicate, the land was the center of the universe to our Aryan ancestors, especially because it provided fields for their cultivation of crops and pasturage for the needed herds of cattle. From this sprang our great civilizations with their creative architecture, arts and sciences. Yet, even today, it is still the food planting and harvest that remains the key element to our very survival. No people have ever flourished mightily without abundant sources of grain. The simple crops and herds provide us food for life, garments to clothe us and a wide variety of useful items too numerous to mention. We often take for granted just how essential our dependence remains on the planting and harvest seasons. The hunter-gather technique worked well for small tribes, but ultimately, as the population increased, the crop system was an inevitable means of food production. Once having mastered the basic secret of agriculture, the practice spread swiftly. Much attention and spirituality was attached to the sowing and the harvest seasons, making them two of the great ritual occasions of the year. At the end of a harvest, it was a long held tradition in some of the European countries to leave a few ears of corn left standing in the field. This, it was believed, served as a spiritual offering to Wotan's horses, or to those who dwell under the earth.

The beginning of the Aryan planting season was celebrated on February 2nd, and long referred to as the "Charming of the Plow." This the the first celebration of the new year, and a time when the days become longer, marking the end of winter's icy grip. It is a time of promise and preparation for fruitful crops, a time to honor our farmers and yeomen who work the fields, providing ample food and sustenance for our life survival. It is a time for the planting of seeds, not only in the physical, but the mental and spiritual realms as well.

—SECOND READING—

Attendant speaks:

Days counted very little in the heart of the country, hours still less; the seasons alone mattered...
The true countryman thought and moved in seasons. There was plowing time, sowing time, lambing time, harvest time and hiring time. He moved through life in step with the seasons. And if his thinking has tended to become slow, it is often patient, unhurried, in touch and step with deep and abiding forces.

The traditional knowledge of old times was often perpetuated by catchy rhymes such as this:

When the elmen leaf is as big as a mouse's ear,
Then to sow barley never fear;
When the elmen leaf is as big as an ox's eye,
Then says I, "Hie, boys! Hie!"
When elm leaves are as big as a shilling,
Plant kidney beans, if to plant 'em you're willing;
When elm leaves are as big as a penny,
You must plant kidney beans if you mean to have any.

In celebrating the festivals and through acting out the rites of our ancestral tradition, we can reconnect with the living forces of the earth, and come to feel once again our realm of Midgard as a living being, revealed in the archetypal form of our Earth Goddess.

SACRED WOTAN SCULPTURE IN OAK HOF

—INCANTATION—

Attendant speaks:

Spring
by Henry Wadsworth Longfellow

Gentle Spring!—in sunshine clad,
Well dost thou thy power display!
For Winter maketh the light heart sad,
And thou,—thou makest the sad heart gay.
He sees thee, and calls to his gloomy train,
The sleet, and snow, and the wind, and the rain;
And they shrink away, and they flee in fear,
When thy merry step draws near.

Winter giveth the fields and the trees, so old,
Their beards of icicles and snow;
And the rain, it raineth so fast and cold,
We must cower over the embers low;
And, snugly housed from the wind and weather,
Mope like birds that are changing feather.
But the storm retires, and the sky grows clear,
When thy merry step draws near.

Winter maketh the sun in the gloomy sky
Wrap him round with a mantle of cloud;
But, Heaven be praised, thy step is nigh;
Thou tearest away the mournful shroud,
And the earth looks bright, and the Winter surly,
Who has toiled for naught both late and early,
Is banished afar by the new-born year,
When thy merry step draws near.

Godi gives each celebrant a candle.
Attendant lights a candle and walking sunwise around the circle, lights everyone's candle.
Attendant beats cadence on sejdr drum.
Godi speaks:

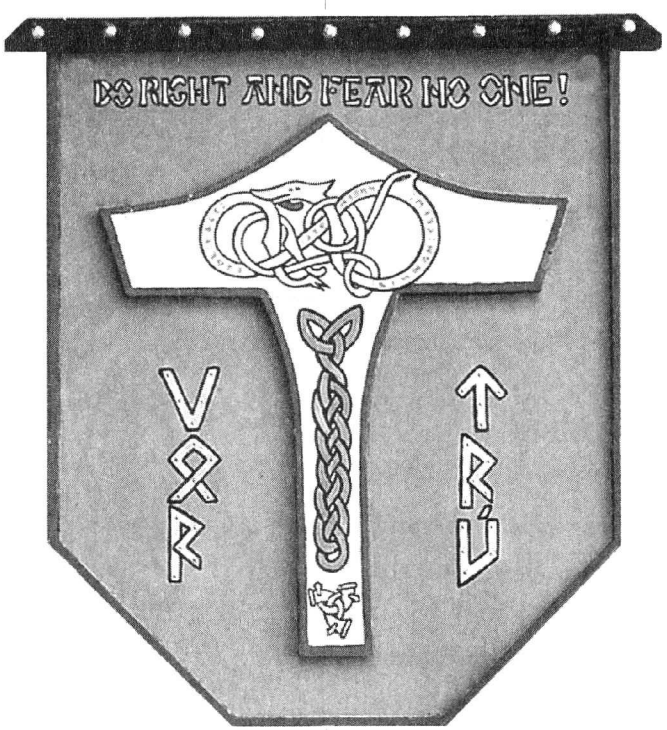
Like a fish in water,
Like a lapwing among the stars,
I breathe among my Gods,
I have lived among Gods
Countless years.

I am an old soul
Of Aryan man.
Many nights
I have looked into the firs,
Felt the heat of their tongues,
Seen their faces,
Heard them speaking.
Many days

I have stopped behind my plow
To gaze upward,
Blind with the sun and the Gods' power.

In my times,
And there have been many times,
I have come to know the Gods
By their silence.
I understand their presence;
I have quivered beneath the power
Of their hands on my head,
And trembled in the powerlessness
Of their absence,
When they turned away
And left me to my destiny.

At dawn
Beyond the ring of trees,
The Great One comes
With the piercing solar eye—
Eye of wisdom and knowledge
Like the wind that moves the boats,
His breath
Caught in a tattered white sail.
With invisible hands
He tugs on the green shoots,
Causing corn and wheat to rise.



The first among us
He willed himself to be,
Then in loneliness dreamed
The company of others.
Because he willed it,
Ripples formed on the water
And clouds billowed in the sky.
Because he willed it,
Stars spewed from his lips
And the sun and moon
Sprang from his eyes.
Because he willed it,
He gave power to lesser Gods—
The way a mother gives bread
To her children.
They, in turn,
To please him,
Made fish in the sea,
Birds in the air,
And wheat in the fields.
Because he willed it,
Men and women leapt forth
And made children,
Tamed cattle,
Harvested barley,
Because it pleased him,
He made these things

And lay destiny upon them.
What passes,
What is and what will be
Are the stuff
Of the Allfather's dreams.
When the serpents return
At Ragnarok,
All he has made to flourish
Will wither and die.
And while Wotan sleeps,
A new dream begins—
For even the Gods have destiny
And a veil will open
To a glorious new age
And hasten the coming
Of Balder Bright,
Son of Wotan—
Son of the Sun.

In sunwise progression, one at a time, each celebrant comes forth to the staller to make a silent wish and to drop his candle into a boli of water (or cauldron or bucket).

—CLOSING—

Godi stands before staller and rings bell three times in five second intervals.

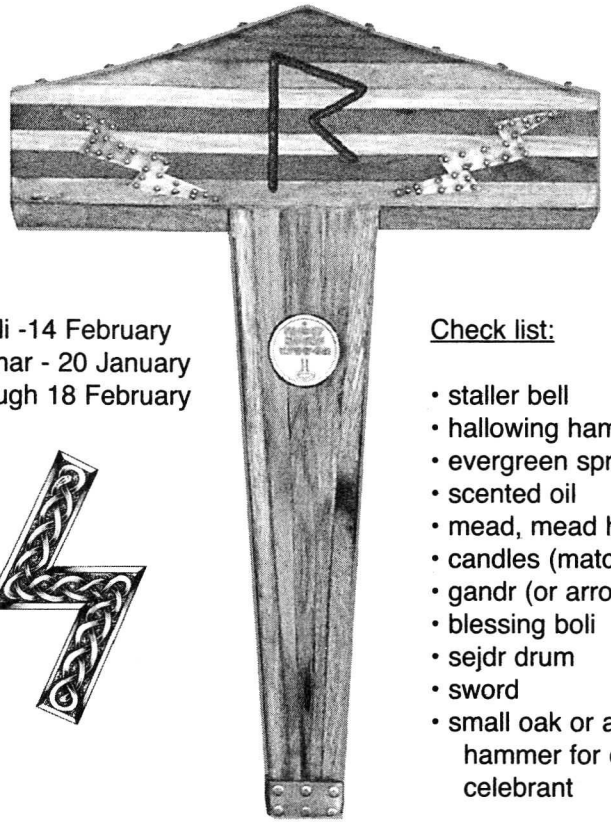
Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.

Men had better be without education than to be educated by their rulers; for this education is but the mere breaking in of the steer to the yoke; the mere discipline of the hunting dog, which by dint of severity is made to forego the strongest impulse of his nature, and instead of devouring his prey, to hasten with it to the feet of his master.

—THOMAS HODGKINS, 1823



Vali -14 February
Thunar - 20 January
through 18 February

Check list:

- staller bell
- hallowing hammer
- evergreen sprig
- scented oil
- mead, mead horn
- candles (matches)
- gandr (or arrows)
- blessing boli
- sejdr drum
- sword
- small oak or ash hammer for each celebrant

FEASTS OF THUNAR & VALI

— CIRCLE CLEANSING —

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

The Godi faces staller, holding a ceremonial hammer above his head and speaks:

In the name of Thor we call to the ancient Gods and Goddesses—all. May this Hammer, symbol of Mjollnir and symbol of Thor, reaffirm the abundant strength and power of our Gods and of our people. I consecrate and make holy to Thor this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Thor, God of courage and might. As the God

Heimdall guards Bifrost Bridge, may this place be warded against all forces unharmonious to our purpose here this day.

Godi fills ceremonial horn with mead and pours some mead into the blessing bowl.

With fresh evergreen sprig, Godi sprinkles each celebrant in the circle with mead from the blessing bowl, moving sunwise around the circle, blessing each, one at a time, saying to each:

I give you the blessings of Thor.

Godi raises gandr (and/or arrows) overhead and speaks:

Hail Vali, bringer of new light!
Your shafts pierce Winter's heart
And promise the new Spring.
Hail to you! And may your light enter our hearts, as well.
Be with us, Vali, son of Wotan and Rind.
May you forever dwell
Always in the homesteads of our people.
We hail you as defender of our folk and family.

Godi makes the sign of the hammer with the gandr and continues:

Defend our kith and kin,
Stir the blood ties of our people,
That we may again know
That our Ancestors work with us and through us;
Strengthen our heart, mind, body and soul—
May your shafts of radiant light renew our hope
Forever shall we cherish and respect
The joy of our family, hearth and home,
As we pay honor to all our gods and heroes.

Godi puts the gandr down.

Godi assumes the Elhaz position ᛉ and speaks:

Vali, Avenger of Balder, Slayer of Hoder,
By your deed balance was restored.
Restore again a new golden age for Aryan man.
Hail to you Vali!
Hail the new Awakening!

All respond:

Hail the new Awakening!

Godi hands out small wooden (oak or ash) Thor's hammer to each of the celebrants.

THOR CARVING

—FIRST READING—

Attendant speaks:

Thor

In January, as the sun waxes in strength, we celebrate the Feast of Thunar, or Thor. We pay tribute to our Mighty God of Strength, warder of Midgard, for driving back the darkness of Winter.

The worship of Thor seems to be of very remote antiquity; he typifies the occult force of nature, which checks the blind fury of the elements and brings them back to their proper limits. No challenge is ever too big for Thor. Among his many daring adventures he is known to have put the giants to flight; thus, under Thunderer disperse noxious exaltations and purify the atmosphere. He travels in his blazing golden chariot drawn by two white goats, Tanngniostr and Tanngrisner. When the chariot rolls along the heavens it causes Thunder and Lightning.

Our ancestors built many temples to Thor and would turn to him for blessings on hearth and home, or protection from wind and storms. He was, also, known to protect against dark forces and spirits that would threaten misfortune to the community. The annual Althing, the main Law Assembly held yearly at Thingvellir, opened on Thursday—Thor's Day.

Men swore oaths upon a gold or silver Thor's Ring, which was a common ritual tool on every Thor staller.

With the ability to control the elements here in Midgard, Thor was highly regarded by farmers and seafarers.

—SECOND READING—

Second Attendant speaks:

Vali

When the beloved God Balder was murdered by Hoder, Wotan became determined that justice would be done. With his third wife Rinda he produced a son named Vali. Vali soon came to be called "The Avenger." He constantly carried both a small quiver full of arrows and a look of vengeance unfulfilled. One day, shortly after his birth, Vali came upon Hoder and immediately slew the blind deity. By doing this, even though Loki was the true murderer, Balder's death was avenged in the eyes of the Aryan races. The slaying of the blind Hoder by Vali is, therefore, emblematic of the "breaking forth of new light after wintry darkness."

Vali represents, along with Vidar, the undying forces of nature. In essence, Vali becomes its undying spirit, the eternal light of life, the inner light and power that nourishes everything in nature itself.

Vali is known as the symbol of Spring and is usually depicted carrying a bow. From this bow he was able to shoot his magnificent nourishing power over Midgard. The arrows of Vali are actually beams of light that were known to awaken the tender sentiments of lovers. Valentine's Day takes its origins from the God Vali. The Valentine heart does not look like the human heart at all, and is in fact the symbol of female sexuality. The arrow piercing the heart depicts the penetrating male role in regeneration.

Vali is known to be one of the few gods to survive Ragnarok and ranked as one of the twelve deities occupying seats in the great hall of Gladsheim.

—INCANTATION—

Attendant or Godi speaks:

The sun will not tarry; now changeth the light
Nor colors that marry the Day to the Night.
Cold winter is waning as each year before
Relinquishing strength to the high God Thor.
For to-day hath no brother in yesterday's tide,
And to-morrow no other alike it doth hide.
This day is a token of oath and behest

That ne'er shall be broken through ill days and blessed.
Here we pay honor to Vali and Thor
As the ancients before us in old days of Yore.
And the gifts of its giving our troth-day shall win
Are the Dale for our living and the good days therein.
O sun, now thou waxeth! From winter you're free
Amidst all that thou gainest how gainful are we.
O witness of darkness wide over the earth
Rise up on the morrow to look at our mirth!
Thy blooms are thou bringing back ever for men,
And thy birds are a-singing as Spring comes again.
But to men cold-hearted what winter is worse
Than thy summers departed that bore them the curse?
And dark are the days of winter each year
And good is all growing save thralldom and fear.
Nought will the world ever whither and die
While yet the sun hovers aloft in the sky.
As Thor drives back the cold winter chill
The seasons keep turning—keep turning they will.

Attendant beats out cadence on drum.
Godi instructs celebrants:

We all close our eyes.

Godi speaks:

In ages long ago,
We walked with the High Ones.
We worshiped by Oak and Ash.
On hill and Glade.
We knew the secrets
That stirred the blood and reached the skies;
Close were we to the magic of nature and the elements.
Now, we are met again.
Now, we have returned.
As the year has been renewed,
So may we, also, be revitalized.
Give us strength to meet every challenge,
Fill our spirit with compassion
For that which is right and just—
Ever ready to avenge the blood and soil of our folk
As Vali avenged Balder,
To restore again the light and honor
And that high born dignity—
Which is our birthright.

May the Holy Norns grant us their blessings!

Godi raises sword and speaks:

High Ones—hear us!
Let us be aware of the God-force within and without.
Hail Wotan!

All respond:

Hail Wotan!

—ANOINTING—

Attendant rings bell in five second intervals as Godi anoints celebrants.

Godi anoints each celebrant with scented oil, pressing his thumb to the forehead of each individual, walking sunwise around the circle, and pronounces with each anointing:

May the blessing of Frigga be with you.

Godi lights candle(s) on staller and speaks:

Birth, death and rebirth are the continuing phenomena between which there is no division. We recognize a deep biological and spiritual unity between all men, living and dead and yet to be born. The chain of generations is a time transcending unity, unbound by narrow conceptions of past, present and future. Just as we are formed of material derived from our parents, we know that the spirits of our ancestors, being immortal, continue to live in us. That there really is no "death" the whole of nature shows, and if ever there were, it led toward life. All goes onward and outward.

Godi raises horn and speaks:

Hail Frigga! Goddess of our folk!

All respond

Hail Frigga! Goddess of our folk!

Godi speaks:

In the name of the High Gods Urd, Norn of the Past,
We offer thanks
For the blood ties of our House and family.
Verdandi, Norn of the Present,
And Skuld, Norn of the Future,
May we not be failing in deeds and integrity.
Grant that we hold to the ways of our forebears,
And to their memory,
With every atom of our blood.
And may we speak our own Aryan tongue
Until the end days.

Godi pours libation on the ground (or in bowl if held indoors, to be poured on the ground following the blot) and places mead horn back on staller.
Godi takes up the runestaff and assumes the Elhaz rune position ᛉ and continues:

Now, to our children's children and their children,
We send forth our words as messengers;
Kinsfolk!
Unseen, unborn, unknown!
Since we cannot reach you in our physical being,
We send our spirits through time and space,
In Wotan's name, to greet you and to guide you,
As we, too, receive counsel from spirits past.
May your future bring you knowledge,
Wisdom, health and prosperity,
And may the gods bless you with a new golden age,
In the name of our divine gods—may this be so.
Hail Wotan!

All respond making sign of the hammer, saying:

Hail Wotan!

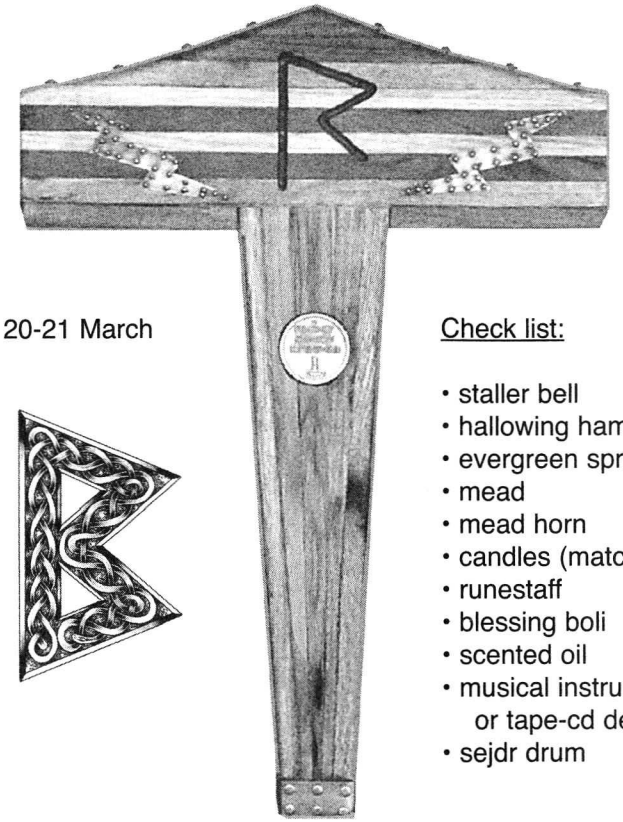
—CLOSING—

Godi faces staller and rings bell three times in five second intervals.

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.

Thor Carving



20-21 March

Check list:

- staller bell
- hallowing hammer
- evergreen sprig
- mead
- mead horn
- candles (matches)
- runestaff
- blessing boli
- scented oil
- musical instruments or tape-cd deck
- sejdr drum

SUMMER FINDING

— CIRCLE CLEANSING —

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

The Godi stands in a Elhaz position ᛉ, gandr in hand, facing circle and recites:

I consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.

— SACRED FIRE —

The Godi lights candles.

— INVOCATION —

The Godi faces staller and speaks:

We invoke thee, Ostara,
Grant us thy presence
In this our sacred circle,
That we have prepared for you.
It is in your honor
That we take this time of remembrance
For the coming season
Of warmth, joy and life.
Ostara the Fruitful,
We welcome you,
Comfort us with your timeless spirit.
Thou appearest in beauty
In the dawn of each day.
O living Ostara,
The beginning of life,
When thou risest in the eastern horizon
Thou fillest Midgard
With the giving light of life.
Thou art gracious and radiant,
Glistening high over every land.
Thy rays encompass Midgard
To the bounds of all
That the Gods have made.

— BLESSINGS OF OSTARA —

The Godi dips evergreen sprig into the horn of mead and sprinkles each individual in the circle, in sunwise progression, saying:

I give you the blessings of Ostara.

Godi holds horn of mead overhead and continues:

The messengers of Spring
Have once again returned.
All hail to Lady Ostara,
Goddess of Spring!
As the season blossoms
By your holy grace,
May our spirits grow in strength
Ever stronger,
Like the mighty oak,
In your praise
And in your honor
Do we now pour this libation.

Godi pours mead from the horn on the ground (or into a boli when celebrating indoors).

—FIRST READING—

Holding a rune staff, Godi speaks:

Ostara, the goddess of Spring, of the resurrection of nature after the long death of winter, was highly honored by all the old Teutons, even Christian zeal could not prevent her name from being immortalized in the word Easter—the period of Spring at which time the Saxons in England worshiped her. The memory of these olden times has long since passed away, although the "hare" still lays her "Easter eggs." The custom is very old of giving each other colored eggs as a present at the time when day and night become equal in length—the Vernal Equinox—and when the frozen earth awakens to new life after the cold of winter is gone. The egg symbolized the beginning of life.

There are no existing legends about the Goddess of Spring. One monument alone is all that remains of the old worship, at the Externsteine, which are to be found in the Teutoburg Forest in Germany at the northern end of the wooded hills. There has been ample evidence that Ostara was kept in the memories of the people for hundreds, perhaps thousands of years, and shows how deeply rooted it was. There, as elsewhere, the pagan priests and priestesses of the Goddess assembled, scattering May flowers, lit bonfires and made sacrifices to her, and went in procession on the first night of May, which was dedicated to her.

Very much the same as this used to be done at Gambach, in Upper Hesse, where up until the early 1800's the young people went to the Easter-stones, on top of a hill every Easter to dance and hold sporting events. As with all ancient celebrations, Christianity incorporated Ostara into its annual holy festivals in order to co-opt and replace traditional pagan practices.

Edicts were published in the eighth century forbidding these practices, but in vain—the people would not give up their old religion and customs. Afterwards, the priestesses were declared to be witches, the bonfires, which cast their light to great distances, were said to be of infernal origin, and the festival of May was looked upon as the Witches' Sabbath.

The name Easter is derived from the Goddess Eostre, or Ostara. East is the direction of the first light and warmth of the dawning sun. Many pagans of old positioned their horg facing East in honor of Ostara. Ostara will never be eradicated, for it is she who gives new life to nature, is the divine protectress of youth and the giver of marital happiness.

Ostara is honored at the Equinox, when day and night are of equal length. At Ostara we take pleasure and reassurance from life's resurgence in the world around us. The fields are once again green, following winter's abuse, and young animals totter about on new legs. We think on the quickening of life and what it means for us—our role in the natural order.

Attendant speaks:

Bless us, O Queen of the Spring!
Your beauty and bounty
Are in all living things.
Bless all living creatures.
Now the peak has been reached,
The change shall be made.
Let your warming light
Penetrate earth and sea
And stir our hearts and blood.

All the celebrants join hands around the bonfire in readiness for the carole dance.
Preceding the dancing this song is recited:

"Where were you going, fair maid," said he,
"with your pale face and your yellow hair?'
"Going to the well, sweet sir," she said,
"for strawberry leaves make maidens fair."
"Shall I go with you, fair maid," said he,
"with your pale face and your yellow hair?"
"Do if you wish, sweet sir," she said,
"for strawberry leaves make maidens fair."

Music starts and dance begins. Celebrants move sunwise around the bonfire. At each quarter rotation stepping toward the fire and back again.

When carole dance concludes, Godi continues:

Now is the time of awakening,
Of healing and renewed strength,
A time of re-making
As Midgard unfurls
A new green mantle
Of life and promise.
We hail to Frey,
To Thor and Heimdall,
To vitality, kinship
And the warm season ahead!

Attendant reads Meditations from Theodore Roethke:

The river turns on itself,
The tree retreats into its own shadow.
I feel a weightless change, a moving forward
As of water quickening before a narrowing channel
When banks converge and the wide river whitens;
Or when two rivers combine, the blue glacial torrent
And the yellowish-green from the mountainy upland,—
At first swift rippling between rocks,
Then a long running over flat stones
Before descending to the alluvial plain,
To the clay banks, and the wild grapes
hanging from the elm trees.

The slightly trembling water
Dropping fine yellow silt where the sun stays;

I think of the rock singing, and light making its own silence,
At the edge of a ripening meadow, in early summer,
The moon lolling in the close elm, a shimmering of silver,
Or that lonely time before the breaking of morning
When the slow freight winds along the edge
of the ravaged hillside,
And the wind tries the shape of a tree,
While the moon lingers,
And a drop of rain water hangs at the tip of a leaf
Shifting in the wakening sunlight
Like the eye of a new-caught fish.

I learned not to fear infinity,
The far field, the windy cliffs of forever,
The dying of time in the white light of tomorrow,
The wheel turning away from itself,
The sprawl of the wave,
The on-coming water.

A man faced with his own immensity
Wakes all the waves all their loose wandering fire.
The murmur of the absolute, the why
Of being born fails on his naked ears.
His spirit moves like monumental wind

That gentles on a sunnier blue plateau.
This is the end of things, the final man.

Attendant marks rhythm of sejdr drum as Godi recites:

Great Mother Ostara-high
Whose mercy lies all about us,
Your radiant beauty illuminates Midgard.
A dazzling display of crystal light
Enthroned on high.
Your presence gladdens our world.
You, too, contemn the cosmic laws,
Oneness of mind and being
For Aeons you have returned to us
Eternal creations
Eternally roll into being
As your might summons;
Beauty and love rejoice therein
Ebbing and exulting
On green meadows of everlasting joy.
From your pale blue eyes
Sparkling patterns of creation
Go dancing by,
A dance through eternity,
Going and coming in countless ranks,
O Mother, O Mildness.
Your every expression,

RAM HEAD
CARVED STANG

Your movement, your being
Lifts our hearts with joy.
We laud you,
All-powerful and divine goddess,
We welcome you again to Midgard.

Godi anoints everyone in circle with scented oil, pressing a drop on the thumb and pressing it on the forehead of each celebrant, progressing sunwise around the circle, saying:

May the blessing of Ostara be ever with you.

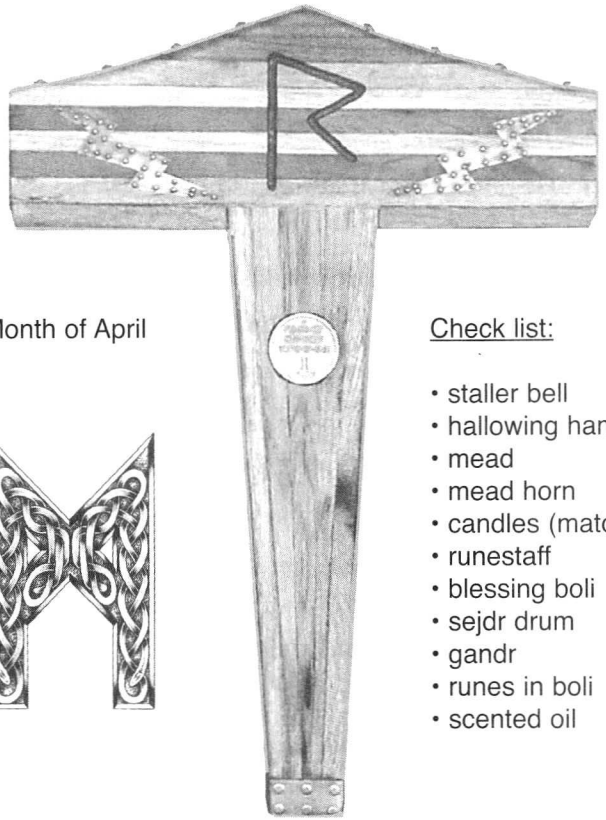
—CLOSING—

Godi stands before staller and rings bell three times in five second intervals.

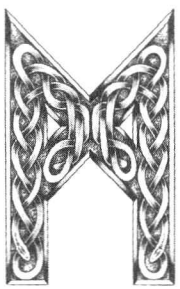
Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.



Month of April



Check list:

- staller bell
- hallowing hammer
- mead
- mead horn
- candles (matches)
- runestaff
- blessing boli
- sejdr drum
- gandr
- runes in boli
- scented oil

SUMARSDAG

— CIRCLE CLEANSING —

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

The Godi stands in a Elhaz position ᛉ, gandr in hand, facing circle and recites:

I consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.

— SACRED FIRE —

The Godi lights candles.

— INVOCATION —

The Godi faces staller, holding high with both hands a runestaff and recites:

In the name of Wotan, Balder, Frey and Thor, we kindle the fire of cleansing and creation, the first mystery and the final mercy. Let flame be quickened by flame, that through darkness we may come to the light. And may the holy flame of our faith and folk, which ever burns, grow again to bathe Midgard in its sacred radiance.
Hail our Gods!
Hail our Folk!
Hail Wotan!

All respond:

Hail Wotan!

Godi fills ceremonial horn with mead.
Holding mead horn in both hands, Godi raises it above his head and speaks:

Wotan, God of Magic,
Possessor of knowledge,
Patron of song and poetry,
God of eloquence,
Hear us—Mighty Lord,
We invoke you
And raise a horn in your honor.

Godi passes mead horn around circle for each celebrant to partake thereof.
Godi continues to speak:

Wotan, Sky Father,
Highest of the Gods in Asgard,
From Mimir's well you drank
For knowledge and wisdom,
A clear vision within,
A clear vision without.
Lord of Life and Death,
On Yggdrasill
Which spans all worlds, all life,
You hung in self-sacrifice,
And learned the sacred mysteries,
That do pierce the veil of all creation.
Mysterious and powerful are the ancient runes—
That you grasped unto yourself
And penetrated their deepest depths.

Godi passes a bowl of runes sunwise around the circle for each attendant to take one and reflect upon.
Godi continues:

The mead of inspiration you won,
And our inspiration comes from you.
May your cup be ever brimming for us to drink.
It is you, O Wotan, who mastered the great knowledge.
Through your folk it has been passed.
In our blood it resides
As a deep, deep knowing
Which calls to us
And charges our spirit.

Let us hear this call and know you,
May the great ones of Asgard
Reside forever in our deepest essence—
And may we ever strive
To fulfill their image
Here in Midgard!

Godi passes bowl sunwise around the circle for each to return his rune and make a wish.
Godi raises a sword above his head and speaks:

Allfather Wotan—it is you who has fired the hearts and minds of our heroes, that they are renowned by legend and deed for their unquenchable thirst for knowledge and exploration. This is the fire which carried our ancestors to every part of the world, bearing the light of civilization.

Allfather Wotan—may your sacred breath blow away the fog which now rests upon our people. 'Rouse them from their stupor. Let the ancestral memory in our blood be clearly known. May we heed creation's laws and strive once more toward that immortal light of divine being.

Allfather Wotan—grant us your inspiration, guide us and encourage us in our thoughts, words and deeds. As time moves onward and outward, ever shall we work toward a new heroic golden age for Aryan Man. Gods and Goddesses of Asgard, we give praise to you and to the holy Norns who together weave our destiny.

Hail Wotan!

All respond:

Hail Wotan!

—READING—

Attendant reads:

As in ancient times, every month of April we draw our attention to Sumarsdag. In Iceland, Sumarsdag was the first day of Summer. For Wotansvolk today it is not so significant, as we celebrate Summer Finding, May Day and Mid-summer. April traditionally was a time of sacrifice to Wotan for victory in the raiding and trading that began with the arrival of the warmer weather. This rite was known as the Sigrblot. We combine Sigrblot and Sumarsdag festivals for a single observance.

—ANOINTING—

Another attendant anoints each celebrant with scented oil, pressing his thumb to the forehead of each celebrant, walking sunwise around the circle, and pronounces with each anointing:

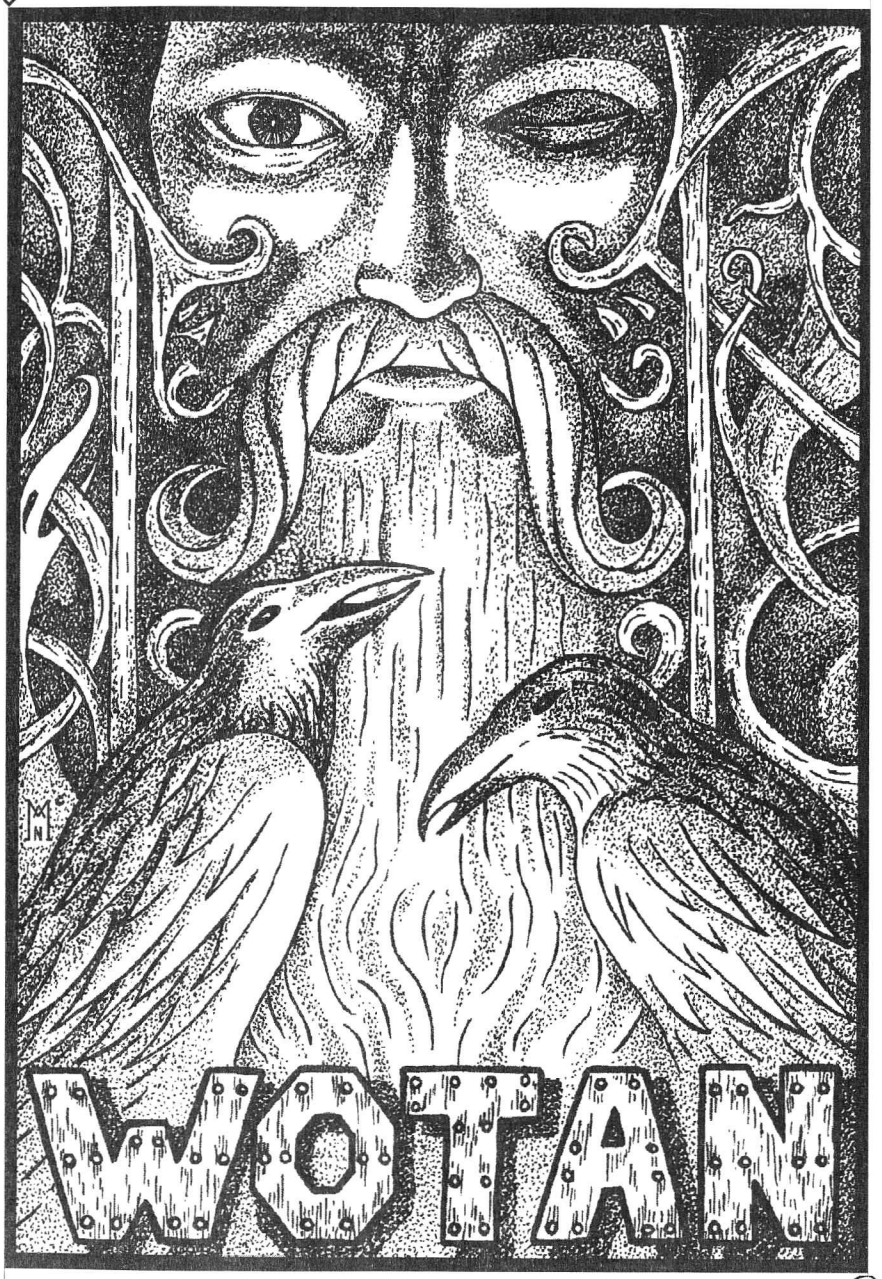
I give you the blessing of the Norns.
May they guide you always.

—PETITION—

Godi speaks:

Hear now thy rede and thy counsel...

(pause)



Inspired from watercolor by Alan Lee

Now, we honor mind and thought.
In mind there is growth and diminishment, both we must accept, yet fight against diminishment. For it is truth that deeds start with a thought, and the power of thought is subtle, mysterious and potent. It is for each one of us to strive to learn, to gain knowledge and use that knowledge to aid our families, our folk and our faith.
If the mind decay, shall spirit soar?
Shall great deeds be done?
No. That is perverse teaching.
A better tool than good sense a man cannot carry.
Never quarrel with a fool.

Let those who waste their energy chasing alien creeds be sent away, for they see not that which is theirs, neither by the sun's golden light, nor by the moon's silver rays.
Be proud of knowing and doing.
Drink deep from the horn of the Gods,
Taste the magic mead Odroerir
Know beauty!
Cherish it—comprehend it!
Guard it remorselessly!
Let your wisdom shine in these dark times,
Let it aid our folk and confound our foe.
Study the runes, they will serve you always.
Open your spirit
And let the Gods of our folk abide within.

Attendant plays a drum cadence on sejdr drum.
Godi recites from the Havamal:

I know that I hung,
on a wind-rocked tree,
nine whole nights,
with a spear wounded,
and to Wotan offered,
myself to myself;
on that tree,
of which no one knows
from what root it springs.

Bread no one gave me,
nor a horn of drink,
downward I peered,
to runes applied myself,
wailing learnt them,
then fell down thence.

Potent songs nine
from the famed son I learned
of Bolthorn, Bestla's sire,
and a draught obtained
of the precious mead,
drawn from Odhrœrir.

Then I began to bear fruit,
and to know many things,
to grow and well thrive:
word by word
I sought out words,
fact by fact
I sought out facts.

Runes thou wilt find,
and explained characters,
very large characters,
very potent characters,
which the great speaker depicted,
and the high powers formed,
and the powers' prince graved:

Wotan among the Æsir,
but among the Alfar,
Dain, and Dvalin for the dwarfs,
Asvid for the Jotuns: some I myself graved.

Drum cadence stops.
One drum beat (boom) sounds for each line:

(boom)
Knowest thou how to grave them?

(boom)
Knowest thou how to expound them?

(boom)
Knowest thou how to depict them?

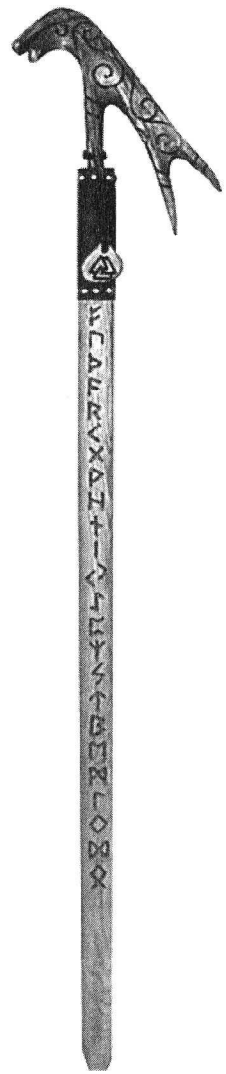
(boom)
Knowest thou how to prove them?

(boom)
Knowest thou how to pray?

(boom)
Knowest thou how to offer?

(boom)
Knowest thou how to send?

(boom)
Knowest thou how to consume?



Oak & Staghorn Runestaff
with Valknut
Moosehorn Medallion

Attendant rings staller bell nine times in five second intervals. Godi speaks:

Like the winter sky,
In azure garbed,
And golden crowned,
The Gods of Valhalla
Sit enthroned.
Within the doorway,
Stands each noble Norn,
Together bearing
Date's rune-written shield.
They made laws,
And chose life
For the Children of Ages
And Wyrd for Men.

—INCANTATION—

Attendant recites:

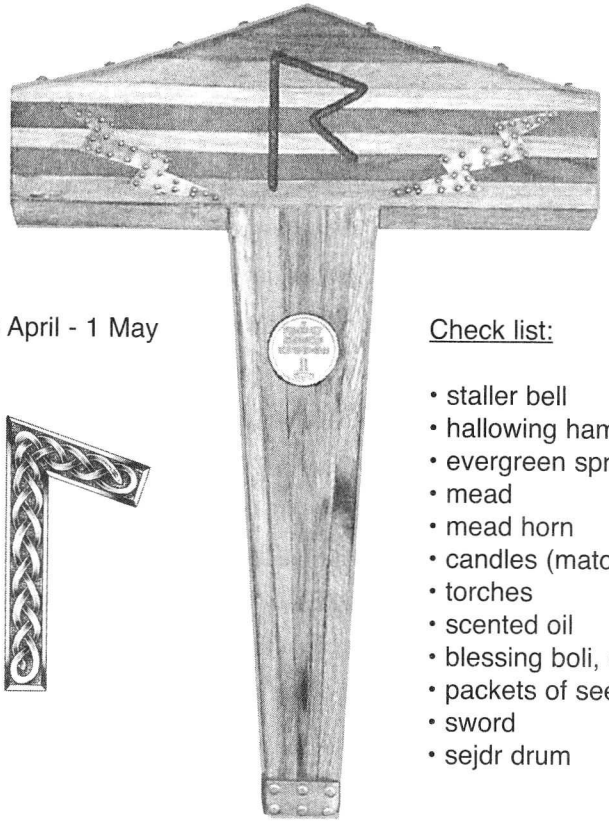
Wotan! The morning mist of Midgard,
The silence of the trees,
The watching eyes of boar and bear,
And guardians of earth and air.
From raven's nest and dragon lair,
Cry out: Great Wotan—Awake!
Awaken in my weary soul
The sky, the seed, the sun;
The hero that I strive to be,
Hear us now, O High One!
Awaken in our weary world,
Enshrouded by the night,
Your wisdom and your strength,
Awake—O Bearer of the Light!
Awaken, Great Wotan
The honor we forsake,
In glory and in majesty,
Mighty Wotan—awake!

—CLOSE BLOT—

Godi turns toward the staller and rings bell three times in five second intervals.
Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.



30 April - 1 May

Check list:

- staller bell
- hallowing hammer
- evergreen sprig
- mead
- mead horn
- candles (matches)
- torches
- scented oil
- blessing boli, cauldron
- packets of seeds
- sword
- sejdr drum

WALPURGISNACHT — MAY DAY

— CIRCLE CLEANSING —

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

The Godi stands in a Elhaz position ᛉ, gandr in hand, facing circle and recites:

I consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.

—BLESSING OF WOTAN—

The Godi dips evergreen sprig into the horn of mead and sprinkles each individual in the circle in clockwise progression, saying:

I give you the blessings of Wotan.

Raising horn, Godi speaks:

O Great Wotan,
Sky-cloaked Wanderer
From the far ancient lands of our people,
Chief of the Shining Ones,
Protectorate of our land, our folk and our families,
We call to thee to be with us here in this sacred circle.
We call to thee across all of time
And all the worlds of the Gods.
Thy people are still here, O Wise One,
Come to us again
And let us drink of thy cauldron of life and of inspiration,
That we may prosper once again.
Come to us now,
And be with us here,
Wotan—Allfather!
Wise and mighty in the realm of the Gods!
Hail Wotan!

All respond:

Hail Wotan!

Godi passes the horn sunwise around the circle, for each celebrant in turn to sip of the holy mead.

—SACRED FIRE—

The Godi lights candles.
Godi speaks:

Gods of the Æsir and Vanir, we greet you.
We see your working in all creation,
In the vibrant green growth,
In the wild woods
And the crop filled fields.
In all growing things—
We hear you in the wind
And roaring thunder,
The laughter of the stream,
And the fall of the rain—
In all the elements we see you and hear you.
In all, your presence is known to us.
By your guidance may we be prosperous,
Healthy and strong.

—FIRST READING—

Attendant reads:

Walpurgisnacht is the night which we celebrate the ancient Teutonic Goddess Walburga. It is the Night of The Wild Hunt. It is on this night that the witches associated with the cult of Frey dance on the brocken. The mysteries of death predominate when we think of the heroic dead. They are like layers of the past, their powerful lives continuing to shape the present through the acts, reputation and physical offspring they engendered while they were alive. Just as past events manifest among us, being constantly reborn, so the mound buried dead will eventually be reborn into their clan, to be with us once more. Seeds under the ground, actions that have not yet borne fruit, and souls waiting between incarnations, all deal with the essential idea of Walburg.

—ANOINTING—

The Godi anoints each celebrant with scented oil, pressing his thumb to the forehead of each celebrant, walking sunwise around the circle, and pronounces with each anointing:

May the blessings of Freyja be with you.

Attendant sounds slow cadence on sejdr drum.

Godi speaks:

Phantoms with shifting shapes
Thunder down to ground themselves,
Like fallen Valkyries
Toward a glowering light beyond the trees—
Walpurgisnacht!
If only Freyja would ride with me tonight
To hear again the thunder-like roar
Which issues forth from clouds of nameless shadows
And forgotten bones...
Walpurgisnacht!
Would she still recall that special challenge
Offset by a full moon rising
To the bark of the North Wind
Or an amber sunset?
Walpurgisnacht!
And would she, then, stand patiently by
While each spectre waited like a great bird of prey
To swoop upon us, unbidden,
As we rode to clash like armies
Amongst the dirt and leaves of a darkening road
Into that radiant dawn of May?
Walpurgisnacht!
The wind is wandering wild,
Through this night's open ways.

Drum stops.

Godi speaks:

On Walpurgisnacht, we commemorate the death of Balder, son of Allfather Wotan and Mother Goddess Frigga. Balder, beloved by every living creature—all animals, birds trees, plants, mountains, lakes and rivers—sing thy praise today, as they cried bitterly upon the news of thy death.

Through Balder we are connected with all being of this world and beyond, with those now living, those who came before us and with those of our clan yet unborn.

Oh Balder, bright light of eternal justice and strength, your death informs us that injustice and oppression is part of the realities of this world. Your death shows us that the united will of every being on this living earth can be oppressed by the greedy acts of a minority. But your death, also, teaches us that injustice will not rule forever. As the forces of Walpurgisnacht meet the sun's rays of the new dawn, we feel the dynamic power inherent in us all build up towards the final victory of life.

Feel the freshness and vitality of Spring!

Breathe in the regenerated cosmic energy,

—the essence of Balder.

Feel the growing warmth of Balder.

Breathe in the air of Spring with its promise of change.

—SECOND READING—

Attendant reads:

May Day

The word May itself sings of life, the results of gestation and deeds brought to fruition. It is a day to celebrate the visible world around us, and especially the life that animates it. Grim Holda has overseen death and germination, now glorious Freyja reigns over nature and souls reborn—a day of rebirth!

Linked with the central cult of the sun and growth is the Maypole. This has a history long indeed, almost as far back as carole dancing itself. In warmer times and areas when a fire was not acceptable as a dance center, the erection of a pole in lieu of a natural and more awkward tree enabled a special dance to develop at sites considered sacred, for instance, above the fertility-inducing Long Man of Cerne. The Maypole originally represented the cosmic axis and the phallic power of the sky god. The pole itself represents the phallus and the streaming ribbons woven around the pole, its fertile seed confirming the inter-connectedness of all life.

May Day is the day to draw focus to the generative energy of our lives—the pole symbolizing cosmic order upholding the very laws of the universe. The Maypole represents Wotan in

the virile guise of the Green Man, who personifies plant life as well as the powerful symbol of fertility. It is the embodiment of vegetation and the regenerative seed. The May Pole is positioned phallus like into the earth womb, the seed is given life, so that all forms of life may continue to flourish. The old European custom of burning a tree in the May bonfire hints at the sacrificial death of the God. In districts of Scandinavia, the May fires are still called balefires.

Attendant recites:

All in this pleasant evening, together—comers we,
For the summer springs so fresh, green and gay,
We'll tell you of a blossom and buds on every tree,
Drawing near to the merry month of May.
Rise up, the master of his house, put on your chain of gold,
For the summer springs so fresh, green and gay;
We hope you're not offended,
with your house we make so bold,
Drawing near to the merry month of May.
Rise up, the mistress of this house,
with gold along your breast,
For the summer springs so fresh, green and gay;
And if your body be asleep, we hope your soul's at rest,
Drawing near to the merry month of May.
So now we're going to leave you, in peace and plenty here,
For the summer springs so fresh, green and gay,
We shall not sing you May again, until another year,
For to draw you these cold winters away.

Drum beats rhythm (boom-tah-dah-boom) three times. Godi raises swords and speaks:

I give honor to the lands of my Gods,
Ancient and good—
And the power that is within them.
(boom-tah-dah-boom)

I give honor to the winds of my Gods,
Ever fresh and new—
And the power that is within them.
(boom-tah-dah-boom)

I give honor to the warm sun of my Gods,
Ever giving of new life—
And the power that is within them.
(boom-tah-dah-boom)

I give honor to the seas and lakes
And rivers of my Gods—
And the power that is within them.
(boom-tah-dah-boom)

DRAGON

O Great Ones of high Valhalla,
I give honor to thee—
For being with us here in Midgard.
(boom-tah-dah-boom)

May some of thy sacred spirits remain within us
As we leave...
And be ever near us,
As well as with those who are our blood folk—
To thee do we hail.

Drum roll....
Stop drum.

Godi makes sign of the hammer with sword and speaks:

Let flame be quickened by flame,
That through the darkness we may come to the light,
And may the holy flame of our faith and folk,
Which ever burns,
Grow again,
To bathe Midgard in its sacred radiance.
Hail Wotan!

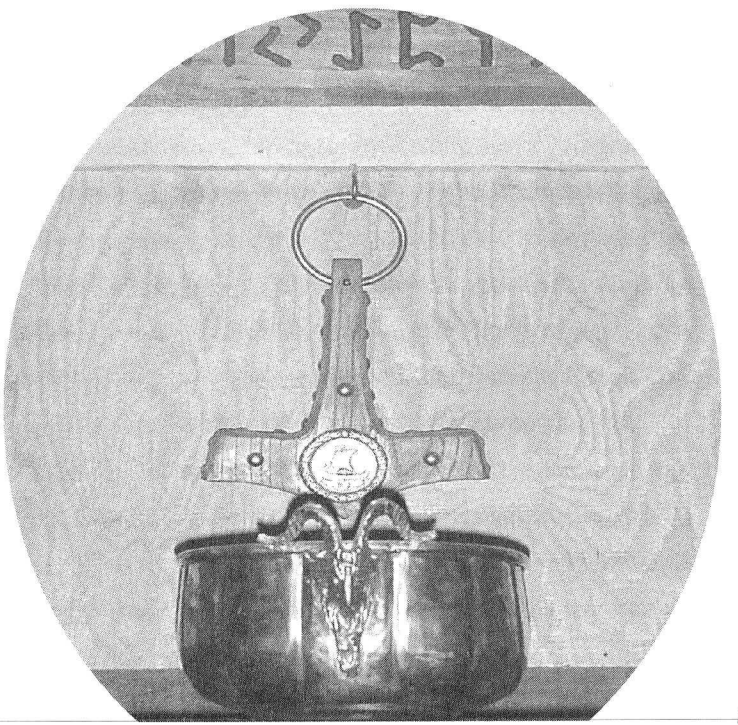
All respond:

Hail Wotan!

Godi passes around packets of seeds and speaks:

Freyja is the female counterpart of Frey and is his sister. She is a goddess of fertility, like her father and brother. She is, also, a death goddess, and half of the souls of warriors who are slain in battle are carried to her estate Folkvang in Asgard. Here, too, go the women of the Wotanist religion whither they are lodged in her Castle of Sessrumnir.

Freyja flies through the air with the feathered wings of a falcon, or as a Valkyrie. Most of the stories of Freyja relate to the efforts of the Giants to carry her off. She is a goddess of fecundity, regeneration, sex and love. Her cult lasted far into the Middle Ages in remote areas of the North.



BOLI AND THOR'S HAMMER ON STALLER

Cauldron is passed sunwise around the circle.
Celebrants pour their seeds into the cauldron, each saying:

Hail Freyja!

Godi speaks:

We all hold hands.

Ancient Goddess of the Vanir,
Magical Freyja,
Valkyrie,
Rider of the Wind,
Use the power of generation
That we have invested in this cauldron.
May no danger threaten
And no harm be done
Through this vehicle of birth and re-birth.

Strong winds and high clouds,
Soft breezes and raging storms,
Harken well
To what is said here,
And cast these seeds to fertile fortune.
Light now the flame of nature's wisdom
In life and triumph
Of thine ancient ways.
Lady Freyja,
Goddess of Desire,
Stir the winds of Midgard,
Sow these seeds we cast,
In thy protection
And thy knowing
On this Walpurgisnacht.

Godi pours seeds of the cauldron onto the ground.

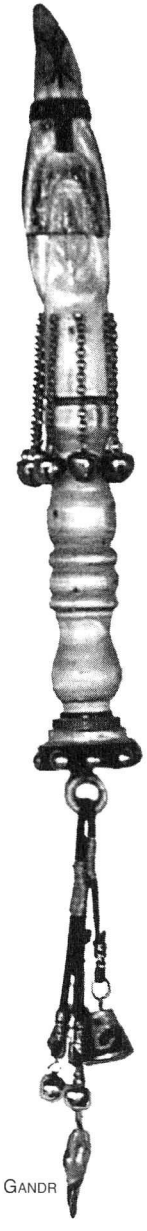
—CLOSING—

Godi places cauldron on staller and rings bell three times in five second intervals.

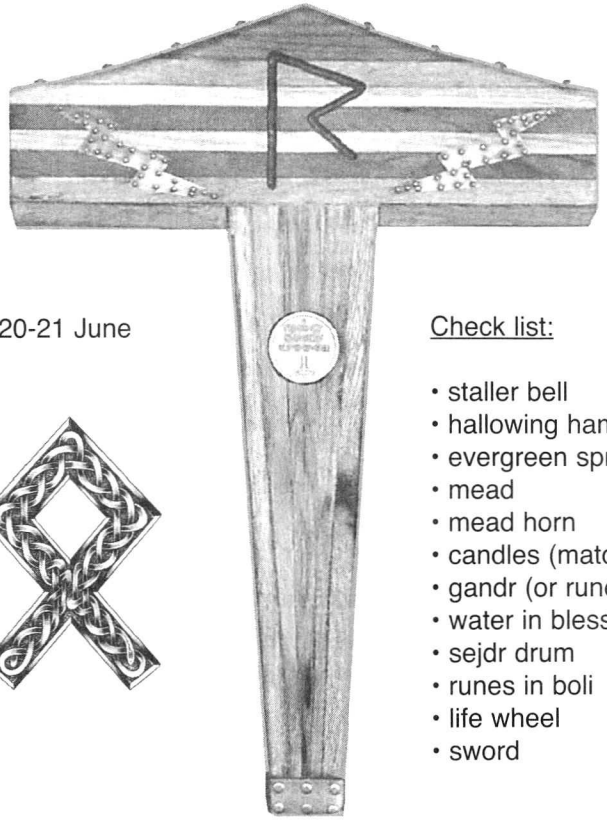
Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.



WOTAN BELL GANDR



20-21 June

Check list:

- staller bell
- hallowing hammer
- evergreen sprig
- mead
- mead horn
- candles (matches)
- gandr (or runestaff)
- water in blessing boli
- sejdr drum
- runes in boli
- life wheel
- sword

MID—SUMMER

— CIRCLE CLEANSING —

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

The Godi stands in a Elhaz position ᛉ, gandr in hand, facing circle and recites:

I consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.

— SACRED FIRE—

The Godi lights candles.
Godi speaks:

Great Wotan, we kindle the fire of cleansing and creation,
The first mystery and the final mercy.
Let flame be quickened by flame,
That through the darkness we may come to light.
And may the holy flame of our folk and future,
Which ever burns,
Grow again to bathe Midgard
In its sacred radiance.

— INVOCATION —

The Godi faces staller and fills ceremonial horn with mead. Holding the mead horn high with both hands, the Godi recites:

Hail to Balder—Sun of the seasons!
Hear us, as you travel the skies on high
With your strong steps on the wing of heights.
Radiant as the stars above.

You sink down in the perilous ocean
Without hurt and without fear—
You rise up on the east wind
Like a young king in glory!

Hail life! and the wheel of creation.
Hail to all gathered here
Who pay tribute to our ancestors
And this Summer Solstice!
To your health and strength and beauty!
Great Balder, we honor you on this Mid-summer's eve!

Godi holds sword overhead, faces circle and speaks:

Noble Balder! We welcome you to this world of Midgard,
shining one of the gods, instruct us in the ways of thy virtue.
Hail Balder the bright, whose radiance lights a golden age,
joy of god kin and mortal kin.
It was you who was slain by darkness and deceit,
which despised your goodness.
We pay homage to you, Balder, that you fell to rise again
to an eternal hope of a greater and glorious time.
We hail your speedy return.
Show us the way of the warrior who walks in balance
with goodness and justice in his heart.
Your wisdom teaches us the mysteries of rebirth.
May strength and honor be with you
and all our people always.

—FIRST READING—

Summer Solstice, our longest day of the year, is marked by some extraordinary rituals, rituals over which our pagan high priests presided, to ensure the cycle of the year could continue. This is the time of union of god and goddess. Not goddess and god as they were at Winter Solstice, but at the opposite polarity.

The goddess is no longer darkly powerful and introspective, but has become an earth cloaked in a rich tapestry of life and a sun glorious in bright heavenly power.

The god, too, has become full, his arms have become long and growth and heavy with leaves., the abundance of life is pressing in on every side. At summer Solstice, the light forces reach their peak, the trees are fully cloaked in green, and the way is open to upper worlds.

The three great features of the mid-summer throughout ancient Aryan times have been the traditional bonfires, the procession with torches around the fields and the custom of rolling the fiery wheel down hill. Mid-summer is a time of dancing, festivities, divination, love, weddings and merry-making. The Summer Solstice is held in honor of Balder the Good, for it was considered the anniversary of his death and of his descent into the lower world. On that day, the people congregated out-of-doors, making great bonfires and watching the sun, which in extreme Northern latitudes barely dips beneath the horizon ere it rises upon a new day. From mid-summer the days gradually grow shorter, and the sun's rays less warm, until the Winter Solstice, which is called "Mother Night," as it is the longest night of the year.

—INCANTATION—

A wooden or wicker wheel is passed around, turning continuously among everyone within the circle, while Attendant reads:

The sun is rising quickly,
The summer days are long,
The song of birds is splendid,
Unerring speechless beauty of earth.

Now I am golden grown
And fearless in battle.
I am a lion that flashes courage,
Resplendent in life's radiant flame.

All things are changing,
Nothing ever dies,
The wheel of life keeps turning—
The wheel of life keeps turning—

And in Nature's cycle spins creation,
Blazing like the sun's great disk,
Emanations of the High God Balder,
A time of sanctification.

The mystical nature of race and blood,
Carriers of the primordial substances,
The wheel of life keeps turning—
The wheel of life keeps turning—
I greet the Summer Solstice,
And the promise of a Golden Age.

Godi speaks:

We all hold hands.

Hail the sun, now at cycle's zenith.
From each day now, you will linger less,
Though your heat will grow more fierce.
Earth will turn from your caress,
Till cold and dark will have time
And we grow restless for your return.
Though you have fallen, O Balder,
You will rise a new!
As the sun sets to rise again,
For in this is creation and promise.

An Attendant hands everyone in the circle a candle. Another Attendant follows sunwise around the circle lighting the candles.

Godi recites:

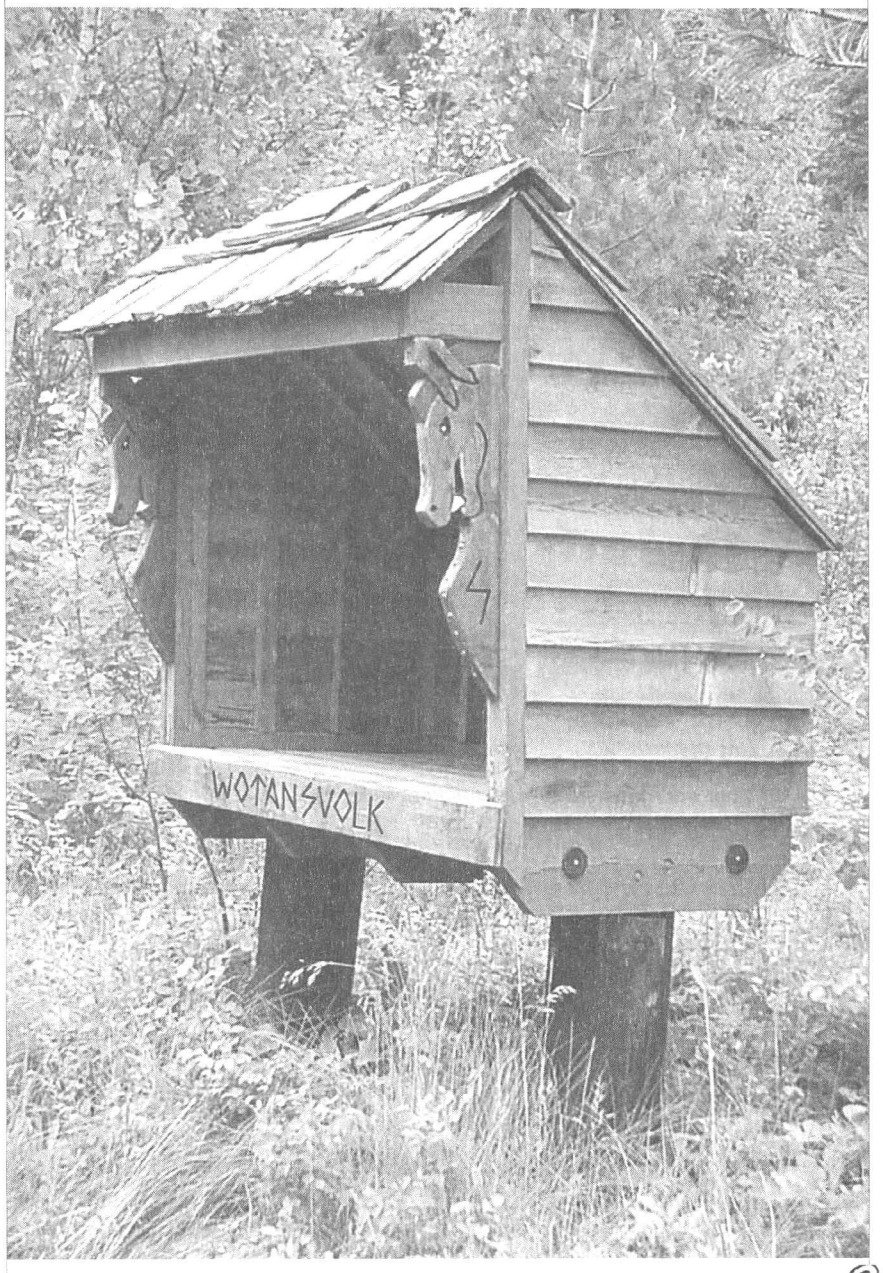
In cycles turns creation,
The weaver and the woven enmeshed.
From golden age to vile age;
From purity to stained;
From innocence to corruption;
Till fearsome Ragnarok,
Awesome Mother, Father and mid-wife,
To a new golden time, comes crashing.
All hail now to creation—
For now is the high noon of men's year,
We labor and bask in a good summer.
Hail the sun and its golden rays!
May we drink from pure stream
And joyfully in creations flow.
Like the winter sky
In azure garbed and golden crowned,
The Gods of Valhalla sit enthroned.
Within the doorway stands each noble Norn,
Together bearing dates
On rune-written shields.

—SECOND READING—

Attendant reads:

The most cherished and beloved of all the Gods is Balder, the symbol of light and truth. Son of Wotan and Frigga, half-brother of Thor, he is known as the most handsome of the Æsir. His flowing blond hair was thought to be the radiant beams of the summer sun, which warmed the earth and spirits of the Aryan races. His skill with runes and his tremendous knowledge of healing herbs made him a prominent deity during times of illness in Midgard.

Balder's palace was called Breidablikk, where he lived with his wife Nanna, a goddess of vegetation. Breidablikk featured a golden roof supported by towering pillars of solid silver. It was said that no untruth could pass through its doors. Frigga had rendered Balder impervious to wounds from all known weapons. Balder met his pre-destined physical death at the hands of his evil brother Hoder, encouraged by the scheming Loki, with the only element known which could cause his death, a dart of mistletoe. With the death of Balder, the good gods experienced their greatest sorrow. It is known that Balder would have his day of resurrection and usher in the new age of light for Aryan man after Ragnarok, ensuring new hope for the future. It is believed that both Balder and Hoder together represent the seed of Wotan's soul.



WotansVolk Dragon Cage

In sunwise order each celebrant walks to the middle of the circle to place his candle in the cauldron (or bucket) with water and makes a wish.

—INVOCATIONS—

Attendant reads:

Of all the twelve found Wotan's throne,
Balder the Beautiful alone,
The Sun-god, good and pure and bright,
Was loved by all, as all love light.

But, in each human soul we find
That night's dark Hodur, Balder's brother blind,
Is born and waxeth strong as he;
For blind is ev'r evil born, as bear cubs be,
Night is the cloak of evil; but all good
Hath ever clad in shining garments stood.

The busy Loki, tempter from of old,
Still forward treads incessant, and doth hold
The blind one's murder hand, whose quick-launch'd spear
Pierceth young Balder's breast, that sun of Valhal's sphere!

You fall to dark, O Balder, to rise anew!
As the sun falls to rise.
For in this is creation and promise.
Through the turning of day to week,
Month to year, decade to millennium and on,
To the great year, and greater yet,
We see in the light and light's return,
A future golden age
For those who will strive for it.
All hail to thee, Balder,
Shining God of Asgard and our folk!

Attendant rings staller bell nine times in five second intervals.
Another Attendant passes runes in bowl sunwise around the circle.
Each celebrant takes one and meditates upon it.

Godi speaks:

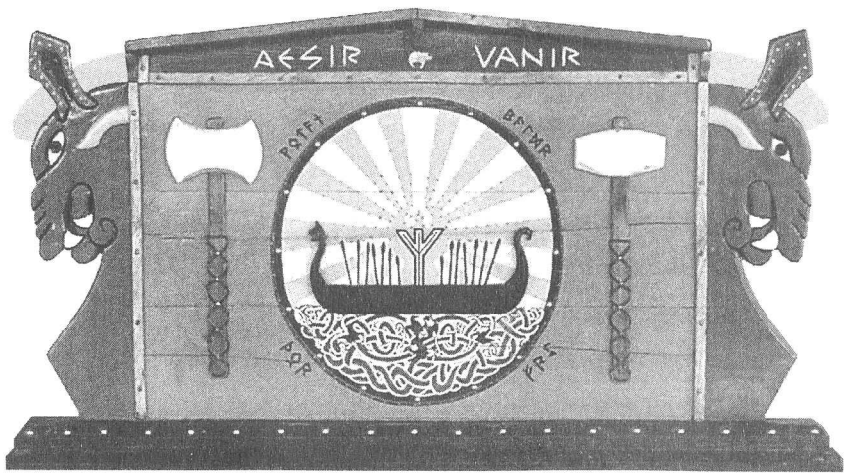
Raise our spirits, Balder,
As the old gods raised our ancient stones.
Their silence speak in volumes
In hushed and muted tones.

Power of North, memory and instinct,
Guardians of our fate,
Guide us and protect us
Till we pass through Midgard's gate.

Power of East, wind and sky,
Wisdom, thought and reason,
Hail to thee, Protector
Of the circle of the seasons.

Power of South, fire and flame,
Hearth and lantern burning,
Hail thou energizer,
Of the wheel and all its turning.

Power of West, of waters deep
Emotions ebb and flowing,
Hail to thee, Balder,
Of all that's green and growing.



STALLER PIECE

Pass bowl around circle, each celebrant returning his rune.

—BLESSINGS OF BALDER—

The Godi dips evergreen sprig into the horn of mead and sprinkles each celebrant in the circle in sunwise progression, saying:

I give you the blessings of Balder.

Attendant beats cadence on drum while Godi recites:

Streaming from the stars
Through everlasting space,
Whelming out of the Earth itself,
Singing in our hearts—
Surging in our people's blood and sinew,
The Odic Force—
The stuff of life.

Life is around and within;
It is the seed that rests in quiet dark.
It bursts forth seeking the light,
The ear ripens in the sun
And we make bread and eat,
And take in that life.

Let us remember
The bright beacons of the past,
Hold them dear and holy.
Brighter still determined
To build new beacons.

Look sunward and know
That our ancestors did this,
And swore themselves to a noble future—
Look sunward and behold the beauty
In a time of seeming chaos.
Look sunward and see the promise
Of a bright future that we can build.
Give thanks for true and loyal comrades—
Behold the sun and be glad.

Godi holds runestaff aloft and speaks:

In the name of Wotan, Balder, Frey and Thor
And all our ancestral gods,
From Heidrun's breast and Lerath's bough,
May we obtain the food of Wotan,
Which is wisdom;

Of Fiolnir, which is being and the blood of Kvasir,
Which is knowledge,
May we have the power of luck

And the honor of fellowship,
And may we be blessed with fine harvests
And all well-being in Midgard.

Godi stands before staller and rings bell three times in five second intervals, then continues:

We shall rise again!
These things we swear in Wotan's name!
This blot is now closed.
Hail the Æsir and Vanir!
Hail the Folk!

—CLOSING—

Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.

28 August

Check list:

- staller bell
- hallowing hammer
- red ribbon
- mead, mead horn
- evergreen sprig
- candles (matches)
- spear
- blessing & wishing bolis
- pennies
- cauldron (or bucket)
- kettle or sedjr drum
- biscuits (horse-shaped)
- 2 horse heads, (dark and light)
- musical instruments (or taped music)

FREY FAXI

– PROCESSION –

Candles are lit for all celebrants.
Processional music is played (pre-recorded or live instrument). Procession of celebrants makes its way to ceremonial site (horg), preferably uphill.

Bucket of water awaits the procession near the fire pit at the horg. Candles are tossed into the bucket and extinguished.

– CIRCLE CLEANSING –

A circle is formed by the celebrants, standing or seated around a bonfire.
Horse-shaped biscuits are passed out to all celebrants.
The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

– HAMMER HALLOWING –

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

The Godi stands in a Elhaz position ᛉ, gandr in hand, facing circle and recites:

I consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.

— SACRED FIRE—

The Godi lights candles.
Godi speaks:

Great Wotan, we kindle the fire of cleansing and creation,
The first mystery and the final mercy.
Let flame be quickened by flame,
That through the darkness we may come to light.
And may the holy flame of our folk and future,
Which ever burns,
Grow again to bathe Midgard
In its sacred radiance.

— INVOCATION —

The Godi faces staller, holding high with both hands a horn of mead and recites:

Hail to Thor!
Mighty in thy strength and prowess,
Friend to yeoman and warrior,
Hallow the sheaves of our harvest,
Hallow the golden grain,
Radiant—
As the locks of Sif, thy bride!
Harvest fruits have all been gathered;
Sif's shining hair has been cropped;
Generous bounty of the Gods,
We give thanks to thee
And celebrate in thy honor!
We hail to Frey,
God of golden sunshine!
From thee we learned to till the earth,
For your gifts
We are ever grateful.
The first bread is baked,
The first mead is brewed,
Good is the harvest bestowed by our Gods,
Now bring we forth thy harvest fruits.

In sunwise order each celebrant brings his biscuit to the staller, and places it into the basket and returns to his place in the circle.

— BLESSING —

Godi speaks:

Shining sun of Balder bright,
Shining moon of Darksome night,
Midgard's fruits we now display,
Giving thanks this Harvest Day.

Godi fills ceremonial horn with mead and makes the sign of the hammer with the filled horn. Mead is served into the personal mead horns of each celebrant.
The remaining mead is poured into the blessing bowl.

Godi makes sign of the hammer with his right fist,
Then raises horn overhead with both hands, saying:

Hail to Frey! To Thor and Sif!
A toast to you, O Noble Gods,
And a toast to Midgard's Bounty!

All celebrants raise their horns with a hearty *"Hailsa!"* and drink their mead.

— ANOINTING —

Godi places evergreen sprig in blessing bowl and sprinkles staller. Walking sunwise around the circle, Godi anoints each of the celebrants with the mead, saying:

I give you the blessings of Sif.

Godi returns to staller and takes up the gandr.
Godi assumes Elhaz position ᛉ, faces circle and speaks:

Goddess Frigga!
You, who are the natural mother
Of all things,
Mistress and Governess
Of all the elements,
The initial progeny of Midgard,
Chief of the powers divine,
Queen of our folk,
Principal of the High Gods
That dwell in Asgard,
Essence of nature—
Hear us now,
As we give tribute
For this season's bounty!

Godi seats himself with the others in the circle.

—FIRST READING—

Attendant reads:

The horse was a sacred animal among the Teutonic tribes from the first moment of their appearance in history. Tacitus has related how in the shade of those woods and groves which served them for temples, white horses were fed at the public cost, whose backs no mortal man crossed, whose neighings and snortings were carefully watched as auguries and omens, and who were thought to be conscious of divine mysteries. In Persia, too, the classical reader will remember how the neighing of a horse decided the choice for the crown. In England, we have only to think of Hengist and Horse, the twin heroes of the Anglo-Saxon migration, as the legend ran, —heroes whose names meant horse— and of the vale of the White Horse in Berks, where the sacred form still gleams along the down, to be reminded of the sacredness of the horse to our forefathers.

The Eddas are filled with names of famous horses, and the Sagas contain many stories of good steeds in whom their owners trusted and believed as sacred to this or that particular God. Such a horse is Dapplegrim, who saves his master out of all his perils and brings him to all fortune, and is another example of that mysterious connection with the higher powers which animals in all ages have been supposed to possess.

The festival of Frey Faxi has its origins in the roots of Icelandic & Scandinavian harvest celebrations held traditionally during the month of August.

It is a day of rejoicing the earth's offerings of bountiful grains, the baking of bread and the Aryan spirit of the diligent folkish work ethic.

"Frey Faxi" or "Frey's mane" lends to the symbolic characteristics of the archetypical god Frey and the various representative qualities of the horse, known as Frey Faxi. In the story of Hrafinkel of long ago, it was told that Hrafinkel loved no other God more than Frey, and gave to him joint possession with himself all his most valuable things. Among these was a horse, which on that account bore the name Frey Faxi. Another Frey Faxi belonged to Brand in Vatnsdal, and it is told that he had a high religious reverence for the horse. Horses owned by Frey are, also, mentioned as existing in Thrandheim in the days of Olaf Tryggvason, about 996 C.E.

Customary horse fighting developed over time during the Frey Faxi gatherings among the Icelanders and, as evidence reveals, among the Scandinavians as well.

The modern domesticated horse is of Indo-european origin, arriving in Europe and the Near East as part of the vast migration westward of the Aryan tribes.

The horse has had specific associations with these nomadic warriors and yeomen alike, and was often symbolic with the sun, one of the major powers of life.

Second Attendant reads:

In Northern Euro mythology Dag, the Teutonic God of Day, was transported through the heavens by the white steed 'Shining Mane,' which spread its light across the whole living world. The moon Goddess Mani was drawn by the steed Alsvidur, 'The All-Swift.' Wotan's symbolic eight-legged horse was called Sleipnir. Gull-Faxi, the golden-maned, belonged to the giant Hrungnir; Skin-Faxi, the glittering-maned, was the horse of the day—Brim Faxi, dewy-maned, that of night. Roland's horse is said to still live in the Ardenne's forest where it is heard neighing each year on John's Day, Mid-summer Day.

Sometimes the heavens would be agitated into a fury of terrifying commotion, as if an army was marching through the clouds. Out of this was born the legend of the Wildes Heer—the wild hunt—the Sky Father huntsman Wotan with his mighty horse Sleipnir and baying wolves searching for warrior kinsman for the Wild Hunt.

Horses were sometimes sacrificed in ancient societies, for a horse was considered a most precious possession which accorded this dreadful honor. In the festival held at Uppsala, horses as incarnations of Frey or Wotan were suspended in a consecrated grave, according to Sanskrit tales.

In some tribes the horse sacrifice was important as means to symbolically preserve the king's ebbing vitality in old age. The horse is, also, symbolic of fertility.

The horse, as an image, remains deeply imbedded in the tradition and fabric of Wotanism. The giant who built the citadel in Asgard was helped by his stallion Svadilfari. Loki was known to have turned himself into a mare to attract Svadilfari. Loki as a mare gave birth to Sleipnir, Wotan's eight-legged steed, the best of horses. The God Heimdall owned a steed named Gulltop, Gold-topped.

The horse was a frequent sacrificial animal, and its head would later be fastened to a tree or stake, known as the Nidhing Pole—the Pole of Scorn. The horse head was propped up with wood and was pointed in the direction whence an enemy, whom one wished to harm, had to come.

It is worth noting that it was long a Teutonic tradition for farmers' houses to have carved horses' heads on their gables. It is regarded as a mere decoration today, but this custom has old roots in Euro-paganism. With the horse head's gaze directed outwards, it was believed that misfortune would be

kept away from the house. As the supreme symbol of the victorious Indo-Europeans, the horse looms large in the Rig Veda and many Gods are referred to as horses.

Attendant rumbles on a drum, while two other attendants carry simulated wooden horse heads into the circle.

Drum stops and challenge is made between the Dark Horse and the Light Horse.

Dark Horse speaks:

Your Golden Nag is getting old, his mane is turning grey. You cannot beat me now!

Light Horse speaks:

My stallion is at the full of his strength. Your mangy black colt cannot stand up to him—Come and try!

Drum beats change to slower meter...

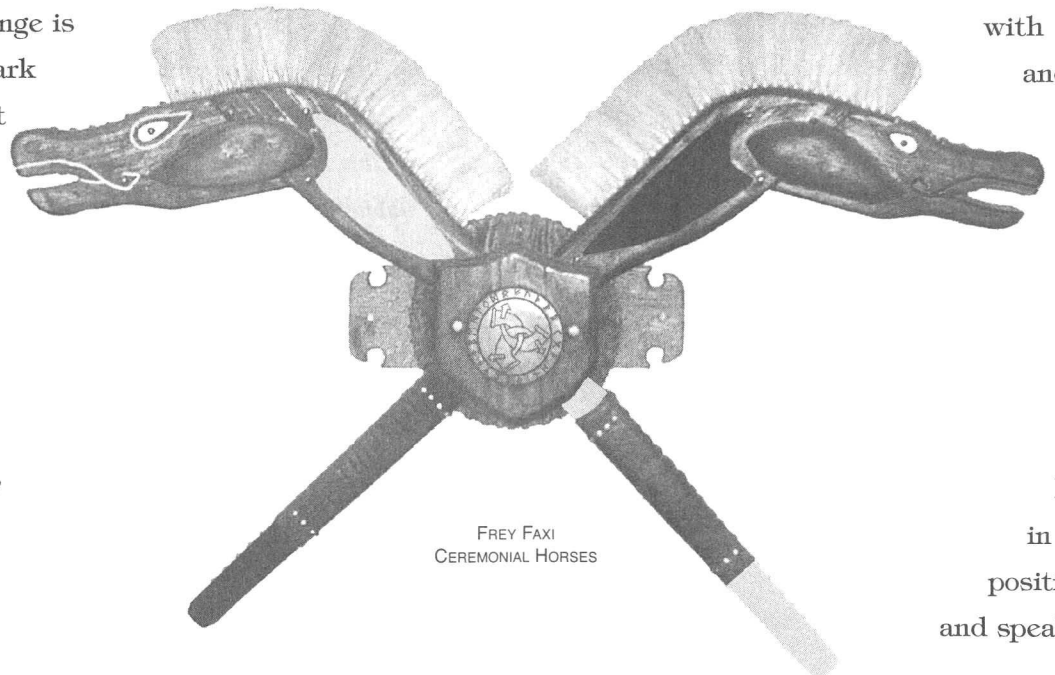
(boom-boom-click, boom-boom-click)

Horses circle three times.

Drum beats faster meter...

(boom-click, boom-boom-click)

Horses lunge at each other with heads threatening and menacing.



FREY FAXI
CEREMONIAL HORSES

Light Horse finally overcomes Dark Horse.

Light Horse holds Dark Horse in dominant position and speaks:

The golden stallion is still King—
Fair days for the harvest to come!

Drum rumbles until horses are returned to the staller.

Circle dance begins.

Godi hands penny to each celebrant after the dance.
Godi speaks:

Now, unto the wells be worship given,
From which holy waters flow,
And unto the springs whence sprouts all that grows
And to the wights within—

Godi ties red ribbon around wishing bowl.
Godi speaks:

Deep in the water are wisdom's roots,
And Mimir sleeps within.
Cast for blessing the coin in your hand,
And think on what means most to thee—

Each celebrant drops penny into the bowl and makes a wish.

Godi speaks:

Hail to the Gods!
Hail to the Æsir and Vanir!
Hail to Nature's giving abundance!

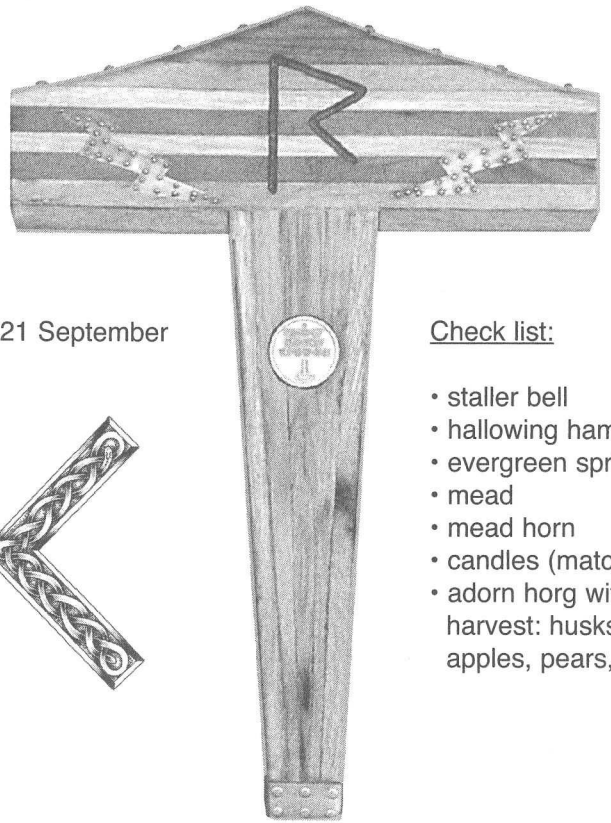
Godi empties blessing bowl into wishing bowl with the pennies, and the biscuits, also.

— CLOSING —

Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.



20-21 September

Check list:

- staller bell
- hallowing hammer
- evergreen sprig
- mead
- mead horn
- candles (matches)
- adorn horg with fruits of harvest: husks of corn, apples, pears, nuts, etc.

WINTER FINDING

— CIRCLE CLEANSING —

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

The Godi stands in a Elhaz position ᛉ, gandr in hand, facing circle and recites:

I consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.

— SACRED FIRE—

The Godi lights candles.
Godi speaks:

Great Wotan, we kindle the fire of cleansing and creation,
The first mystery and the final mercy.
Let flame be quickened by flame,
That through the darkness we may come to light.
And may the holy flame of our folk and future,
Which ever burns,
Grow again to bathe Midgard
In its sacred radiance.

—INVOCATION—

The Godi faces staller and fills ceremonial horn with mead.
Holding the mead horn high with both hands,
Godi recites:

As the sun wanes,
Giving way to Winter
We bid the return of Thor,
Divine god of strength and thunder,
Friend and protectorate of warrior and yeoman.
We call to Goddess Sif, wife of Thor,
Emblem of earth and its rich vegetation,
Whose beautiful golden tresses are liken to a golden harvest.
Our first bread will be baked in your honor,
As we have gathered in the store of Midgard's bounty,
With the added blessings of Frey.
May our crops sustain us through the wintertide.
And with this turn of nature's wheel,
We welcome the return of Vulder.
To all the Gods of Asgard
We give thanks to the richness
Bestowed to us in Midgard,
For the fertile soil and nourishing rain,
For fruit trees, nut, grains and corn.
For cattle and rewards of the hunt,
For ample waters from spring and stream,
For abundant fish in rivers and oceans,
For the changing of seasons,
For the sun divine
Which gives life and light
To all living things.
For all these gifts we give thanks.
All hail the Gods of Asgard
And guiding spirits of the Astral realms!
Grant to us the strength,
The will
And the knowledge to ever provide
Life sustenance to our people
Here in Midgard.

FREYJA CARVING

– TOAST –

Godi fills ceremonial horn with mead.
Assistant pours a light measure from the ceremonial horn into the horns of the celebrants in the circle,
Godi proposes a toast:

Nature is symbolized
By the Mother Goddess of Midgard.
Nature contains nature;
Nature rejoices in her own nature;
Nature surmounts Nature;
Nature cannot be amended, but by her own nature.
We raise a horn to the Mother Goddess of the world.
We raise a horn to Thor and Sif,
To Njord and Frey and to Bragi's full.
Let us now raise a toast
And give praise and blessings
To these gods of the harvest,
To their life and light and to the eternal good.
Hail to the gods of the harvest!

All respond:

Hail to the gods of the harvest!

Mead is consumed by all the celebrants.

Godi leads procession sunwise around bonfire, chanting:

Earth and sea—wind and rain
Make the fruit—make the grain;
Fire flame—and fire burn
Make the harvest—magic turn.

With each circle completed, each celebrant leaps over the fire. Godi returns to staller.

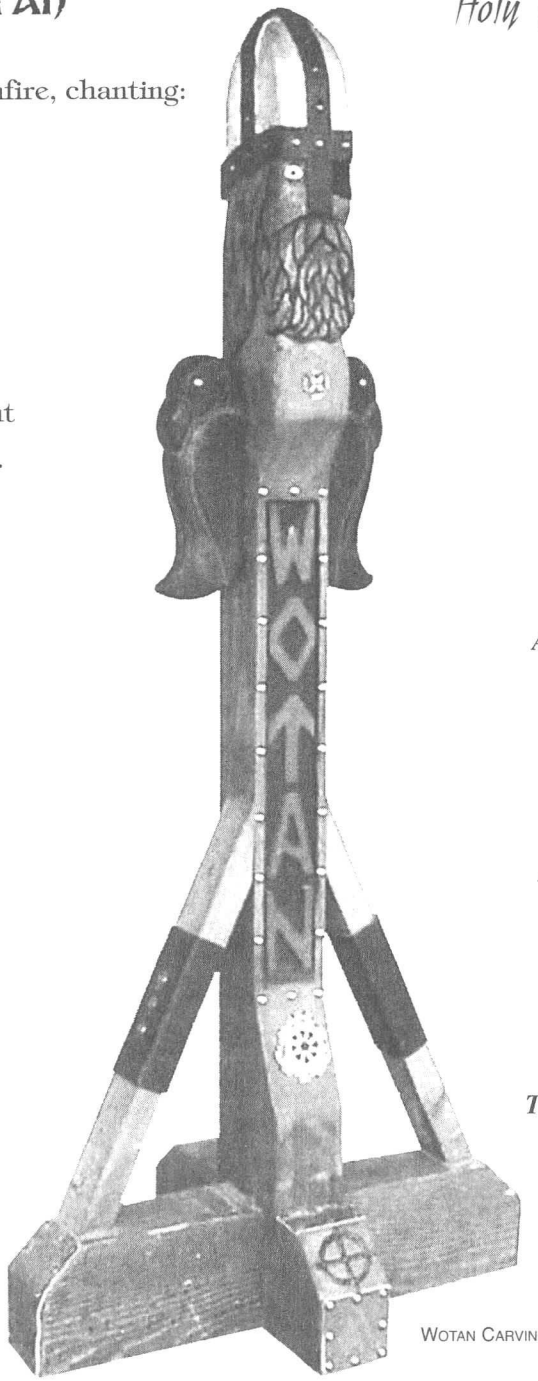
—FIRST READING—

Attendant speaks:

Three men came out of the West
Their fortune for to try,
And they swore a vow and solemn oath,
John Barleycorn must die.

They took a plough and ploughed him down,
Threw clods upon his head,
And they had sworn a solemn oath,
John Barleycorn was dead.

But the cheerful spring came brightly on,
And showers began to fall,
John Barleycorn got up again,
And sore surprised them all.



WOTAN CARVING

The sultry suns of summer came,
And he grew thick and strong,
His head well armed with pointed spears,
That no one do him wrong.

The sober autumn entered mild,
When he grew wan and pale,
His bending joints and drooping head,
Showed he began to fail.

Then they hired men with sickles sharp
To cut him off at the knee,
And the worst of all they severed Barleycorn,
They severed him barbarously.

Then they hired men with pitchforks
To pitch him onto the load,
And the worst of all they severed Barleycorn
They bound him down with cord.

Then they hired men with thrashers
To beat him high and low,
They came smick-smack on poor Jack's back,
Till the flesh began to flow.

O, they put him in the maltin' kiln,
Thinking to dry his bones,

And the worst of all, they severed Barleycorn,
They crushed him between two stones.

Then they put him into the mashing-tub,
Thinking to scald his tail,
And the next thing they called Barleycorn,
They called him home-brewed ale.

John Barleycorn was a hero bold,
Of noble enterprise,
For if you do but taste his blood,
'Twill make your courage rise.

He'll make a maid dance round the room,
As naked as she was born,
He'll make a parson pawn his books,
And farmer burn his corn.

The whole world over men worship him,
No matter friend or foe,
And where they be that make so free,
He's sure to lay them low.

So, put your wine in the glasses fine,
Your cider in the can,
Put Barleycorn in the old brown jug,
For he's proved the strongest man!

—SECOND READING—

Second Attendant speaks:

Long bitter winters imposed a seasonal rhythm on the life of the Northern Europeans; for almost six months of every year they had to contend with deep snow and freezing cold on land, and foul, icy weather at sea. Farming and maritime activity ceased and the men turned instead to trapping and hunting, and to the building and repairing of their ships. The winter months could prove fatal for those unprepared. Men and women had to rely on their wits and wisdom to survive.

Winter Finding is celebrated each year at the time of the Autumnal Equinox on September 20-21. As the days become shorter and nights become longer, it is a time for gathering up the summer harvest and preparing for the winter months ahead. This day is always marked with much joy, kinship and feasting. An old ritual after each harvest gathering was to leave a few ears of corn standing in the field. This was to show that the farmer had not exhausted the strength of the crop. Also, it was considered to be an offering for Wotan's horses.

On the evening of the day when the last crop had been brought in, the farmer and his family would traditionally provide a great feast for the reapers, usually served in the

barn, which was specially decorated. It was the memory of this long-practiced harvest tradition that the pilgrim fathers carried with them from Europe to America and naming it "Thanksgiving Day." The exact traditional day of Thanksgiving was not officially established until 1864 when President Lincoln set aside the fourth Thursday of November as the appointed day. Thanksgiving is a statutory holiday in Canada, celebrated on the second Monday in October.

According to mythological accounts, Frey was son of Njord and brother of Freyja. He had great personal beauty in addition to his divine powers. He rules over rain and sunshine and the produce of the earth, and it is good to call on him for peace and plenty. He, also, has power over the prosperity of men. Winter finding is considered a holiday of major importance, second only to Yule and Mid-summer.

Symbolically the harvest season is the most appropriate time for a God to die. Wotan in the virile guise of the Green Man ripens to a glorious golden figure known as Barleycorn of Autumn. Hence, the tale of John Barleycorn is a traditional favorite at Winter Finding celebrations.

CEREMONIAL RATTLE
OAK, STAGHORN
AND TURTLE SHELL

—THIRD READING—

First or Third Attendant speaks:

Winter and Summer Wotan

In the temple of Asgard stood a great, golden statue of Wotan. When Frigga was preparing to give a speech before the Gods, she spread out her best jewels to decide on what to wear for the event. Not pleased with her choices, Frigga's hand-maiden and confident Fulla slyly convinced her to have a worthy necklace make out of some of the gold from Wotan's statue. Skillful artificers were bribed to perform the deed. When Wotan entered the temple his keen eye quickly spotted the missing gold. In a rage he raised Gungnir, his spear of death, ready to fling it at whoever had committed the evil deed. But, his love for Frigga triumphed over all else; he determined another punishment.

He withdrew from Gods and men; he disappeared into distant regions, and with him went every blessing from heaven and earth. A false Wotan took his place, who let loose the storms of winter and the ice giants over field and meadow. Every green leaf withered, thick clouds hid the golden sun and the light of the moon and stars; the earth, lakes and rivers were frozen by the raging cold, which threatened to destroy all forms of life. Every creature longed for the return of the god

of blessing, and at length he came back. Thunder and lightning made known his approach. The usurper fled before the true Wotan; shrubs and herbs of all kinds sprouted anew over the face of Midgard, which was now made young again by the warmth of Spring.

—PRAISE AND THANKSGIVING—

Godi speaks:

The light grows weaker,
The ground is dark beneath our feet;
The veil between the worlds is thin.
As our ancestors before us,
We prepare ourselves
For the harsh season ahead.
Great lives are lived
From patterns of great convictions.
Our daily conduct
Is based upon our convictions.
Our inward ethics
Have their source in our convictions.
Our Gods, time, space and the great laws—
These are what bind our universe together.
We stand before our Gods,
As our ancestors have stood before our Gods,
With boldness of spirit
And unwavering perseverance
In all of life's challenges.
Our family, hearth and home,
And the unity that binds our people
We covet above all earthly things.
Gods of Asgard—
We give praise and thanks to thee
And perform this festive blot in your honor.
Hail the Gods,
Hail the Folk,
And hail to the harvest good!

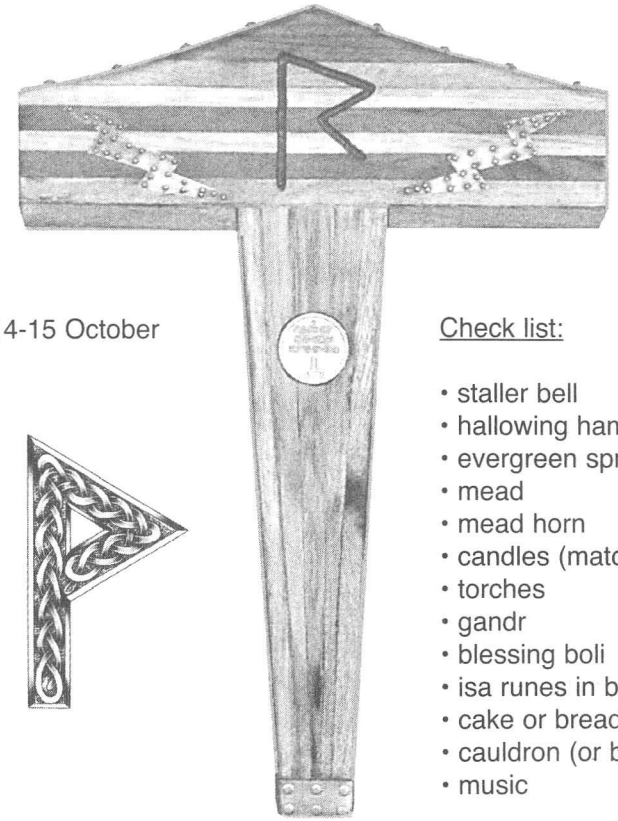
—CLOSING—

Godi faces staller and rings bell three times in five second intervals.

Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.



14-15 October

Check list:

- staller bell
- hallowing hammer
- evergreen sprig
- mead
- mead horn
- candles (matches)
- torches
- gandr
- blessing boli
- isa runes in boli
- cake or bread
- cauldron (or bucket)
- music

WINTER NIGHTS

—CIRCLE CLEANSING—

A circle is formed by the celebrants, standing or seated. The Godi stands before staller and rings bell nine times in five second intervals, then pauses for a minute of silence.

— HAMMER HALLOWING —

Blot begins with the Godi performing hammer hallowing, walking sunwise around the circle of gathered celebrants: from North, to East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.

— OPENING THE CIRCLE —

The Godi stands in a Elhaz position ᛉ, gandr in hand, facing circle and recites:

I consecrate and make holy to Allfather Wotan this place of worship, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day.

— SACRED FIRE—

The Godi lights candles.
Godi speaks:

Freyja, bringer of the harvest,
Fill the cauldron of our being
Provide us with the love which binds our families
Grant us your blessings
Kindle the fires of our hearth and home
Wise, beautiful and just
We give praise to you
And light candles to your divine grace.

Now as we reach our harvest end,
We do so knowing that our gods
Are ever with us and within us.
Through winter's icy realm
The fruits of nature sustain us
Bearing the seeds of new life.

O Divine gods of Asgard
Thy mysteries are everywhere revealed
In the changing of every season
We thank you for the abundance that we have received
This harvest bounty we do celebrate in your honor
The fruits of Midgard's abundance
Cycles end bringing forth new beginnings
May the life forces of the mother goddess
Forever nourish the realm of Midgard.

A small piece of cake or bread is passed to each celebrant in the circle to hold while Godi continues:

With this symbol we remind ourselves that we eat of the Mother Goddess and her bounty, in that the seed must die that we may live, and that in time our mortal shell in turn must become as one with the earth. For in the act of death is the promise of rebirth.

Cakes are now eaten as Godi fills horn for libation and continues:

With summer's end the maidens of the wild hunt gather;
Valkyries mount their steeds with Wotan
Ready to ride the earth—
Barren now are the fields and trees
And crisp cool winds embrace the night sky.
For bountiful harvest do we offer thanks—
Hail to Wotan, lord of wisdom!
Lord of the indomitable will that guides us.
Through Midgard's stillness and winter mantle
We will feast in your honor and pour libation.

Godi now pours libation on ground and pronounces:

With this mead we renew our pledge of Kinship to each other and to our holy gods and ancestral spirits.

Godi speaks:

Come join the dance that doth entrance and tread the circles round.

Appropriate music is now played as celebrants joins hands to perform a sunwise circle dance (carole) around the bonfire.
Godi leads celebrants in carole chant:

Circle of light, fire of night,
Around us glows the shield-ring bright.

—FIRST READING—

With dance completed,
Attendant reads:

Winter must have always been a feared and disliked season of the year to the early farmers. The sun moved away from the earth and at the Solstice in late December appeared to hang motionless in the sky, as if undecided as to whether to return.

The earliest winter festivals involved fire, with perhaps a leaping dance to represent the springing up of the new crops.

Winter Nights marks the end of the harvest season. It is the time of the year which divides the end of the summer half of the earth cycle and the beginning of the winter half. This is a time when the dark forces gain strength over the light. On this night Wotan's wild hunt begins and continues on until Ostara.

According to ancient Teutonic mythology the lunar goddess Holda (the Frau Holle or White Woman of Germanic folklore) holds summer captive in her underworld kingdom during winter. When she shakes her bedclothes, it snows.

Man's daily half-life cycle is not unlike Midgard's yearly half-life cycle. Each morning man blossoms with fresh invigorating life energy, accelerates with life and progress, then having spent his energy, he winds down to the needed regeneration of sleep which is a form of death, as is winter in Midgard's half cycle. Winter Nights is the Norse New Year, which is actually several nights long, hence the Icelandic name Vetrnaetr, or Winter Nights.

The rhythms of Nature, the ebb and flow of the tides, springtime the harvest, the alteration of day and night, the stars in their courses; how did all these things begin and what

sustains them? The mysteries will always fill us with marvelous intrigue. Our life, nature and the universe in which we live is miraculous—is divinity unfolded.

Winter is a time of sacred rites to appease the dead yet it is also a joyful time of family sharing, feasting and celebrating. The mother womb of life's mystery is everywhere revealed.

—INCANTATION—

Second Attendant recites:

Come, ye thankful people, come,
Raise the song of harvest-home!
All is safely gathered in,
Ere the winter storms begin.

Unbroken cycles of rebirth
Darkness giving way to light
Earth and time forever spinning
Ending followed by beginning

Hoofbeats mark the ride of Wotan
Cross the skies of Midgard gleaming
Chill winds of the north will blow
As Balder yields to Vulder's bow

From sunset of the autumn season
For weal we work till Spring's returning,
We feast and toast to the High Æsir
Till melting snow of Spring draws near.

So come ye thankful people, come,
Raise the song of harvest-home!
All is safely gathered in
Ere the winter storms begin.

—SECOND READING—

First or Third Attendant speaks:

Vulder is the God of Winter, hunting, archery, death and skiing; son of Sif, step-son of Thor, he is believed to be the husband of the Giantess Skadi. Skadi is a Goddess known to the winter realms, forever hunting animals with her bow and arrows on snowshoes or skis. Vulder is, also, known to be the lover of Frigga and was regarded the next most important god after Wotan, but never attained great popularity because of the frigid season with which he was associated. Some versions of Norse mythology tell how each year in the summer Vulder is forced to spend some months in Hel, so that Wotan, in his character as the God of Summer, can govern the weather. The Aurora Borealis was believed to be Vulder performing a visual display.

HERNE—WOOD CARVING WITH STAGHORN AND MOOSEHORN MEDALLION

Godi gives each celebrant a candle and an Isa rune to hold. Attendant follows the Godi in sunwise direction, lighting each candle, saying:

I give you the rune of Vulder and the light of Balder.

With all focusing thought to their personal candle flame, Godi lights a candle at the staller, and turns toward the circle saying:

Energy in the form of fire is an essential tool in the development of numerous arts. It dwells in many things, quiescent, waiting. Myth often describes it as a spiritual being of a sort which was once difficult to evoke. Our Gods have provided us with the gift of fire and to this we are ever thankful. The reigns of fire stretch out in every way to the unfashioned soul. When thou seest a sacred fire, without form, shining flashingly through the depth of the world. Hear the voice of fire.

—INVOCATION—

Holding sword vertically with both hands under the hilt, point downwards, Godi speaks:

Mighty Vulder!
Ancient God of the Vanir—

We honor your return through the Winter season.
Know the importance of your essential task,
Through your reign
Midgard finds rest and regeneration.
With death comes rebirth and life.
Cleanse both earth and sky
In your gleaming blanket of whiteness and purity.
Master Archer,
Son of beautiful Goddess Sif,
We welcome your stay in Midgard—

As Wotan rides the crisp night sky,
We await the rising light of Balder's return,
That we may replenish our crops
And behold the wonder and radiant beauty of life.
The world lies cradled in the hand of our Gods,
As it is they who have created it.
In your shining forth,
Men live;
In your going to your rest,
They die.
Thou art life's frame of time;
It is through you that we have our being,
We celebrate you
In this Winter Night blot,
Sustain us with your light and life
Through the Winter season.

—ANOINTING—

Godi returns to staller with ceremonial mead horn and evergreen sprig.
Godi dips sprig into the mead and lightly splashes each celebrant moving around the circle in sunwise direction, saying this blessing:

I give you the blessing of Wotan and the Gods of Asgard.

After the anointing, Godi returns to staller and beats sejdr drum four times with two second intervals continuously until all candles and Isa runes are deposited.
A cauldron of water is placed in the circle.
In sunwise direction each celebrant comes forth to extinguish his candle and make a silent wish.
The Isa rune is then dropped into an accompanying bowl.

CEREMONIAL DRAGON

—THIRD READING—

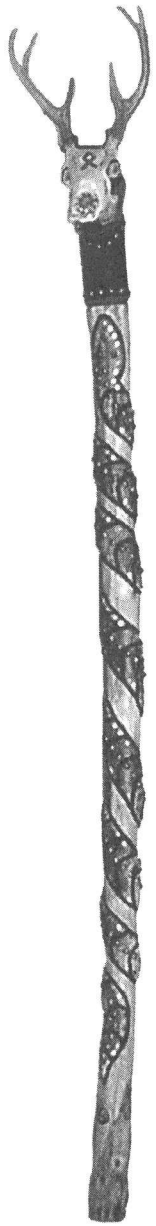
Attendant speaks:

Winter
by Alfred Lord Tennyson

The frost is here,
And fuel is dear,
And woods are sear,
And fires burn clear,
And frost now here
And has bitten the heel of the going year.

Bite, frost bite!
You roll up away from the light
The blue wood-louse and the plump dor-
mouse,
And the bees are still'd, and the flies are
kill'd,
And you bite far into the heart of the
house,
But not into mine.

Bite, frost bite!
The woods are all the searer,
The fuel is all the dearer,
The fires are all the clearer,
My Spring is all the nearer,
You have bitten into the heart of the
earth,
But not into mine.



DEER SKULL STANG

—CLOSING—

Godi rings bell three times in five second intervals.

Godi speaks:

Spirits of Asgard, we thank you for your presence here in this circle. We ask for your blessing and, ere you depart to your divine and noble realm, we bid you hail and farewell.
I hereby release any Spirits that may have been imprisoned by this ceremony. Depart now in peace to your abodes and habitations. This blot is now ended.

SUMBEL begins.

If you worship your enemy, you will be defeated—
If you adopt your enemy's religion, you will be enslaved—
If you breed with your enemy, you will be destroyed.

Invocation – Evocation

The Seance

A woman wants to make a cake; she goes into the kitchen, selects a number of individual ingredients, mixes them all in a bowl, pours the concoction into a form, adds heat and a specific amount of time and presto! As if by magic a cake is created. She has just performed a form of alchemy creating a product using herself as the active medium to make the transitions of the elements possible. Without her active input the cake could never make itself. Basically the principles are quite similar for the experienced Godi or sejdr performing invocation or evocation of ancestral gods or spirits. A combination of certain items can bring about a physical chain reaction that results in the realization of the practitioner's desires.

There is electricity all around us, we can not see it, radio frequency waves, we can not see magnetic force fields, we can not see them or the many spirit entities of the non corporal world as well. The fact that we can not see something with the naked eye does by no means prove its impossibility. We can not see our thoughts with the naked eye yet we know that they are real, essential and quite necessary in our living world. There are absolutely no limitations to the human mind, as it is capable of spanning from the worlds of the microcosm to the macrocosm and from physical dimensions to astral dimensions. Demential doorways exist and only a very skilled practitioner should attempt to open one when summoning spiritual entities and it has always been advised to have at least one equally experienced companion present should the evocation go awry. An evocation in the seance tradition seated around a table without the protection of a consecrated circle is an added risk factor. There have been instances among occult practitioners where the inexperienced summoners have lost control during an evocation and had unleashed undesired entities which can in some cases cause unwanted spirit possession to take place or a series of bad events to enter one's life. There comes a time when evoking an ancestral spirit can prove vital in solving a serious life situation. Few are qualified to perform as a medium to the astral realms. The discarnate entities function on a different rate of vibration than we are accustomed to in the physical world. Unlike invocation which is a common practice in ceremony, evoking a spirit should be done by a gifted medium and only when a situation proves that it is absolutely necessary.

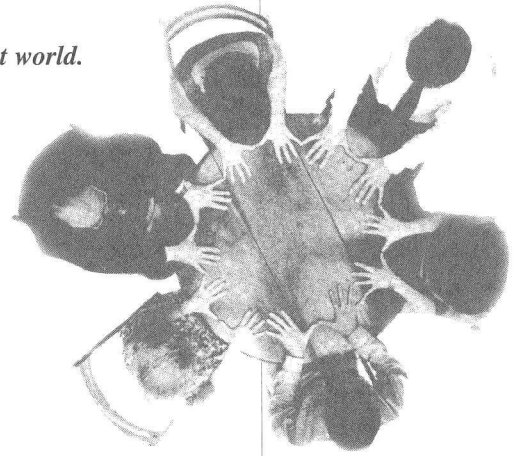
SEANCE

Evoking the Ancestral Spirits

The acting Godi assembles participants in a seated circle preferably around a table with a candle in the center. The Godi lights the candle and recites:

Sacred light,
Symbol of greater light of divine wisdom,
Cast thy rays in the midst of darkness
And illuminate this communion with the spirit world.

As group joins hands the Godi proceeds:



Our hands are joined
for the unifying purpose
to act and function
as one body—
Generating through touching flesh
the power to accomplish
the task upon which we are all agreed.

It has not been mere chance
that has brought us together this evening—
For there are unknown elements
surrounding our beings
that would stagger
a child's vast dream world—
Elements that perhaps once known
might horrify
even the scientist's vast imagination.

The purpose now is to assist you
in keeping an open mind—
To clear away the dark mists of falsity,
so that you can more easily accept
an unshrouded truth—
A total truth, that has,
since the beginning of time
agonizingly cried out everything,
every conceivable imagining as possible.

For when you believe this fact
you help bring to this table
the interacting entities
of our beloved noble ancestors.

For those of you who doubt,
relax, accept and try not to question.
Relax completely
permitting the total resources
of the mind and spirit

to open with unguarded trust.
As we close our eyes
we ask the spirits—
Spirits, we humble our mortal selves,
we respect and trust the use
of the powers at your command.
Trust us, as we do you,
heed our voices as we ask comfort—
a comfort that only you can bring at this time.
If you are there
let it be known—
give us knowledge of your presence;
Allow the warmth of your living spirit to engulf us.
Are you there?—Show us!
Permit us to experience an intimacy
only few dare to consider—
Show us!

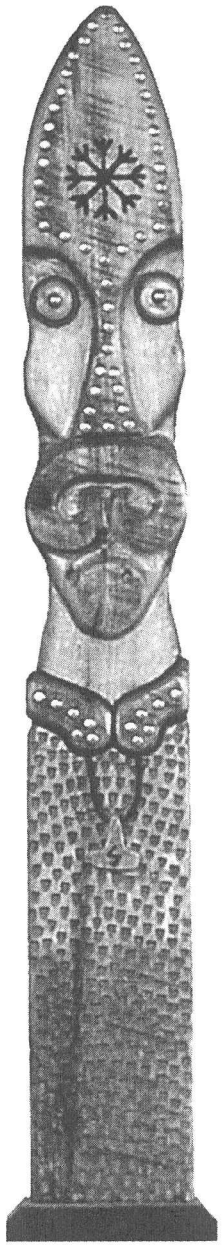
As those of you here in this circle
now close your eyes to envision,
attempt an inner sensation of space—
the space filled with the living spirit of our ancestors
which only waits for the security of our trust.
The spirit world asks only
that we believe in their existence,
To believe sets us apart from all.
Do you believe? Do you believe?

Participants must all answer aloud.

Concentrate more deeply
than you have ever considered possible—
Concentrate!

Spirits, we know you are there.
We know that somewhere
in the massive energies
encircling our lives,
the soft wind of your being
is near,
near enough to brush
against our bodies,
sweetly caressing our memories—
We are waiting.
Give our lives meaning,
enrich our existence
by helping us to grasp
some semblance of your eternal spirit.
Help us to know you are here.
Are you here?
Are you here in this room?

With hands still joined the group must remain silent, relaxed and now focused on the moment.



CELTIC WARRIOR— WOOD CARVING WITH STAGHORN THOR'S HAMMER

O spirits of the Astral realms—
In the name of Wotan,
Supreme ruler of Asgard and high Valhalla,
I call, invoke, exorcise and conjure thee,
By the virtue and power of the eternal creator.
In comely and human form!
In whatsoever place thou art,
Come therefore to this room
Without peril to our body or soul.
I invoke thee, make haste,
Come straightaway
With no terror encompassing thee!

Having waited an appropriate amount of time—having felt a presence or not—the evoking is to be followed with the discharge.

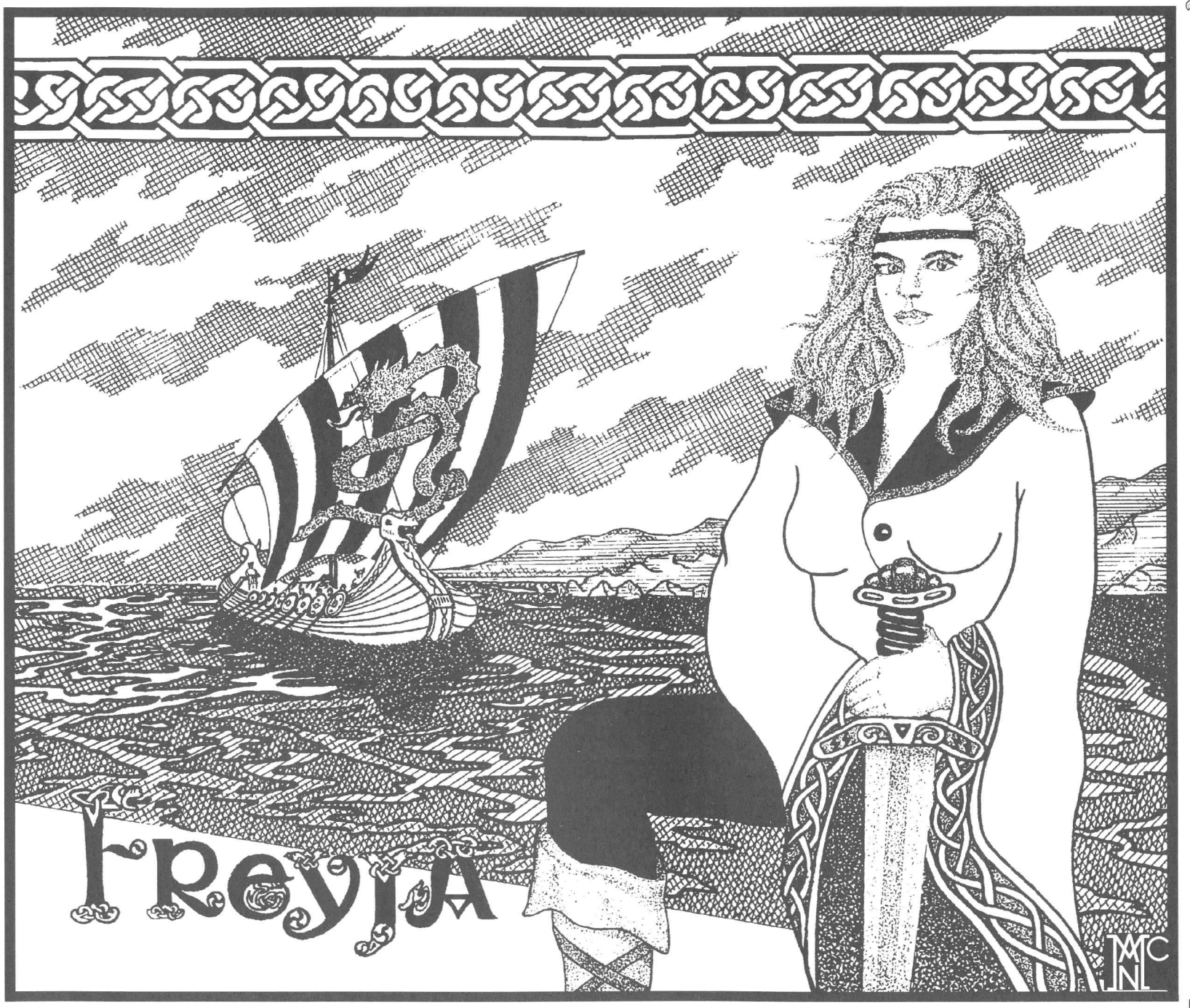
—THE DISCHARGE—

For as much as thou camest in peace and quietness, having witnessed our petitions, I give thanks unto Wotan, in whose name thou camest. Now may you depart in peace unto thine own energies and sources; but return to me yet again, when I shall call thee by thy name, or by thine order, or by thine office, which is granted from the creator.
By our blood and by our gods do we give thanks and so depart. Hail Wotan!

Invocation to Freyja

The Earth-Mother embodies the archetype of fecundity, of inexhaustible creativity.

Goddess of Love, Freyja,
Goddess of Life, Freyja,
Goddess of Fertile Earth, Freyja—
Come to us now in this rite!
Lady of magic,
Lady of the slain,
Queen of the mysteries,
Your people call to you!
Mistress of power,
Mistress of radiant beauty,
Mistress of the evening stars,
Teach us your wisdom!
Freyja of the Valkyries,
Freyja of Asgard,
Freyja of the high Gods!
Enter now into this circle;
We invoke thee Freyja—
Grace us with your divine beauty!


FREYJA

Invocations to Frigga

—PETITION—

Mother Goddess of all Aryankind...
Divine Frigga—thou art the nourishing life of Midgard...
Thy name is revered above all the Goddesses.
Before thy eminence all spirits falter.
Thy people pay homage to your mighty name,
For thou art essential among all living things.
Your powers hold the inscrutable might of nature's force.
O glorious Mother Goddess,
Who art praised on high and firmly established,
Valiant Frigga,
Awesome in thy might and wisdom,
We invoke thee and call upon thee.
Beloved mother of us all,
Bringer of fruitfulness,
Without beginning, without end—Everlasting eternity.

Raise up a sword horizontally, or hold Atheme with both hands on handle with tip pointed upwards.

By this sword which I now hold,
Symbol of Air, Light, Fertility and Ancestral Heritage,
Mother Goddess of our being,
I invoke thee.

Reveal to my spirit thy sacred wisdom,
Make my heart know joy in Midgard.
For you are the essence of life and nature,
Beauty of the green earth—
Mistress of life and death.
Bring forth the child,
The great one,
Whom our people have long awaited.
Unite us in wisdom, strength and kinship.
Know that I solemnly pledge unwavering loyalty to my Gods,
To my Ancestors
And to my Race.

Temper my body, mind and will;
Guide my weapons in battle;
Cleanse me of all impurities,
That I may be worthy to walk in your light.

Place sword or Atheme on staller, assume Elhaz ᛉ position

Divine Frigga!
Beloved is thy name!
I long for union with thee.
That by your grace thou will flood my spirit
With thy mystic insights;
Well up within me a fountain of power,
Pouring forth living waters

Of all embracing wisdom—
Like the splendor of Eternal Light.

I stand before you, clean and strong,
Strengthened by the trials,
Strengthened by the knowledge,
A living offering to the Ancient Ones.
I commit myself to thee,
Gods and Goddesses of Asgard—
For the full duration
Of my days in Midgard.

—PRAISE—

Hail Frigga—Goddess of the Æsir!
Day is done and night is come;
The sun is set and the stars emerge.
This is the evening rite,
The rite to end the day of light
Let all Valhalla sound your name.
Hailing you with all homage,
Frigga, Goddess of the divine mysteries.
To the candle wick the match I raise
On this staller set to you, Frigga maternal goddess,
And the night time incense rises, sweetly mixed,
Present your sacred form to us
Frigga, immaculate folk mother,

You rise behind us like a flame of gold;
Your hide of falcon feathers clothe you.
Custodian of secret wisdom,
Seer of the future,
Wife of Wotan—
We raise a horn of mead in your honor.
Come, oh great and glorious goddess,
Hear the words of this invocation
Enter with us now into this circle.

Divine Goddess
Who is the natural
Mother of all things,
Mistress and governess
Of all the elements,
The initial progeny of worlds,
Chief of the powers divine,
Queen of all that are in Hel,
The principal of them
That dwell in Asgard,
Manifested alone
And under one form
Of all the goddesses,
Thou dost reign supreme!
Accept our praise and offering
That we now send from Midgard.

—LUCIUS APULEIUS

Invocation to Wotan

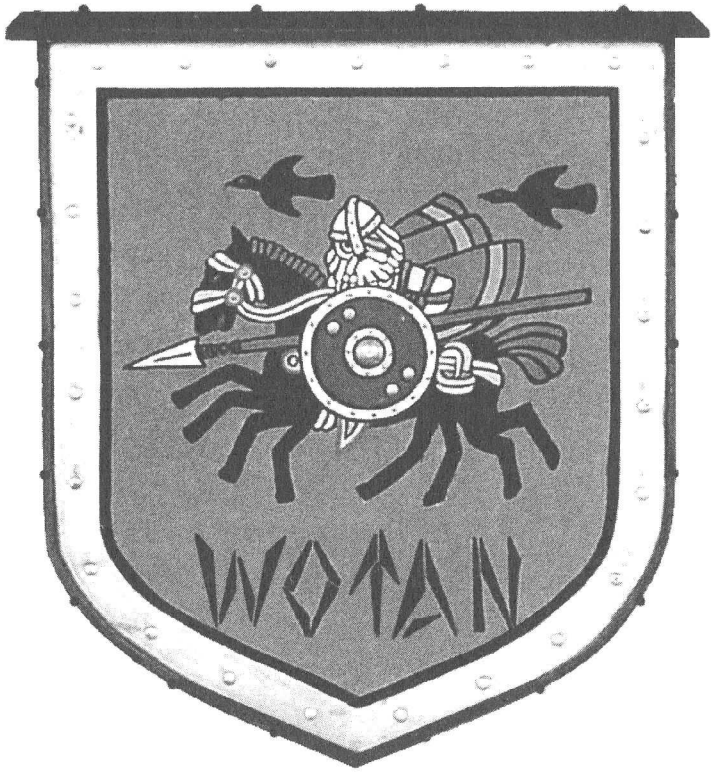
Divine is Wotan, Aryan Allfather,
Highest of the Æsir and Vanir.
Divine is Wotan
Whose will is performed and accomplished
By his own powers
Which he hath given birth to
Out of himself.

Divine is Wotan,
Who has determined
That He shall be known,
And who is known by His own
To whom He reveals Himself.

Divine art Thou,
Who by thy word
Hast established
All things in Midgard.

Divine art Thou,
Of whom nature is the image.

Divine art Thou,
Whom the inferior nature
Has not formed.



Divine art Thou,
Who art stronger
Than all powers.

Divine art Thou,
Who art higher
Than all excellency.

Divine art Thou,
Who art greater
Than all praise.

Accept this invocation
From thy soul and heart
Stretched out to thee.

O warrior God of many guises
And infinite wisdom
To be honored
With courage and deed!

I beseech thy guidance
In times of doubt,
That I may not err
From the knowledge of thee
And that I may enlighten
Those Kinsmen of my kind who are in ignorance.

Temple of Wotan

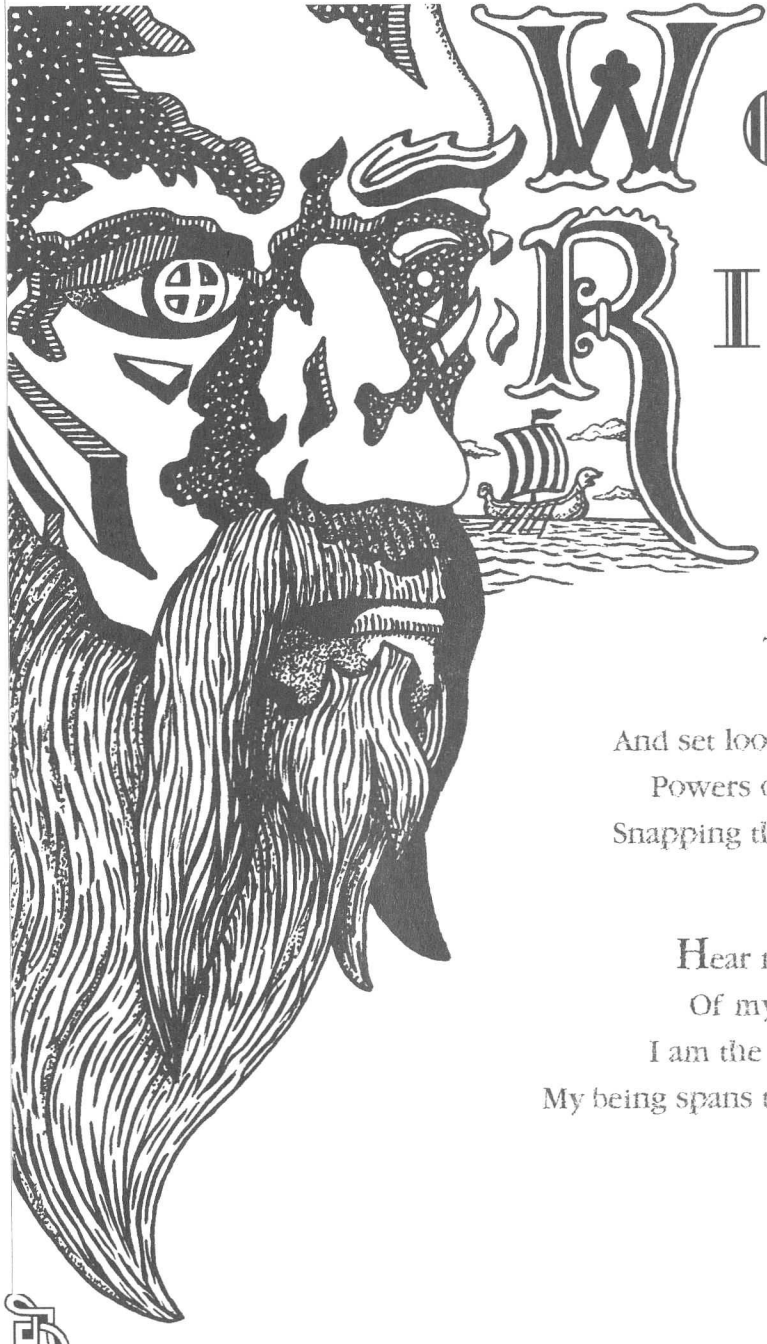
Know that I pledge
My honor and service
To thee
To the end of my days in Midgard.

Allfather Wotan!
Thou art the true light
And life of the Aryan tribes.

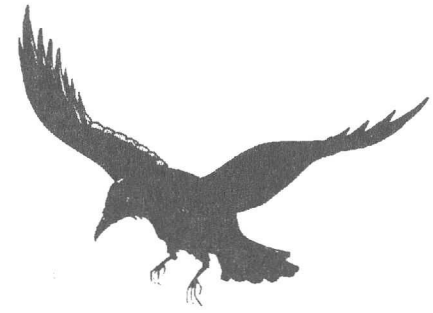
May the heroic spirit
That you have instilled
To our noble ancestors
Continue to inspire our folk today
And through the coming ages.

So may it ever be—
And so may we
Earn our rightful place
In Valhalla!

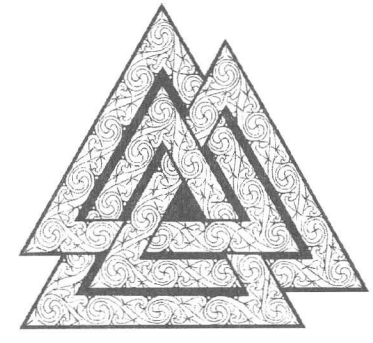
Hail the noble Gods of the Æsir and the Vanir!



WOTAN RISING



Give me iron words forged in fire,
That I may speak through the soul of my people.
Temper their body and heart
And set loose the torrent storm of my will!
Powers of aeons generate within me,
Snapping the rusted chains of alien creeds.



Hear now the eight-legged stride
Of my steed across the heavens!
I am the image of my kind writ large.
My being spans the breadth of all thought and matter.

Through the light of my solar eye,
From an age undreamed of,
You have known me.
Moon and stars I gather in my cloak
For you to gaze upon;
My spear pierces the farthest corners of life's mystery.
Like a ship I guide you,
And though you may wander, do not abandon me!
I am the source of all that you are and ever can be.

I have given you knowledge,
Spirit and an ounce of divinity.
Defile not your image,
Lest your soul be cast to the nether worlds.
Above your cities and cooling rock of mountains
The keen eyes of my ravens
Bear watchful measure to your life and deeds.

From Asgard I gaze down upon you—
Through many guises I walk among you;
You are the multitude of my single spirit—
Which I in turn give back to you.

Do not turn from the challenges
That I have laid before you!
Burst the illusion of all doubt and limitation!
Shatter the darkness of disillusion and despair!
Sound the clarion of a new and triumphant age!
The eye of Wotan works within you—
Let my strong ones rise!

Like the mighty sacred oaks,
Unleash the powers that I alone have given you!
Mirrored in Nature, mirrored in Time,
Mirrored in the mountains, ocean and sky,
Let the heroic life rhythm of the Aryan Gods
Stir your noble blood!

Clutch the flaming sword of your divinity!
Set up a light in the darkness!
The might of legends still flows in your veins—
Let my strong ones rise!

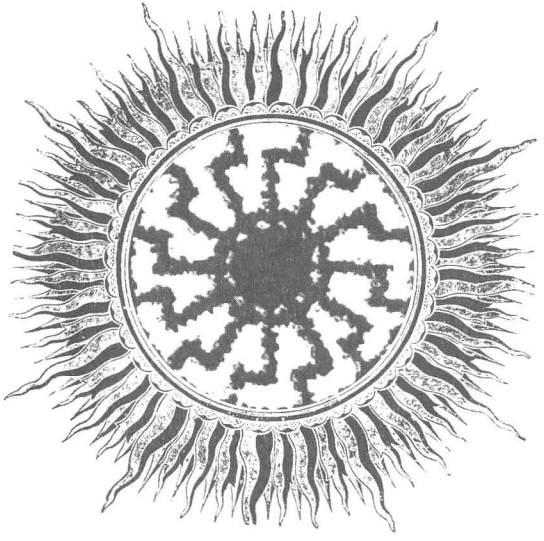
Ron McVan

Invocation to The Gods

Powers which are in me—sing out to my Gods,
To the One and to the All.
I give thanks to my Gods, divine energy of the powers.
I give thanks to my Gods, power of my energies.
This is what the powers speak which are in me.
This is what my blood which belongs to thee
Speaks out through the fire,
Through the air,
Through the earth,
Through the water,
Through the breath,
Through the gift of being, which you have given me
For glorious Midgard and the sun which gives it life.
I thank thee—O noble Gods,
As I stand before you with honor,
Forever in your service;
I give boundless praise to you.
May the greatness and wisdom reach all of our people,
And may they magnify your infinite grace,
The most simple, the most one,
The most high, the most absolute cause—
For thou art beginning and one.
Hail to thee—Wotan!
And hail to the Gods of Asgard!

Invoking The Sun

We are all children of the sun. Out of its womb our planet was born. An eternal law of nature compels us to be within its sphere and influence. The immensity of space is cold, still, lifeless—our luminous mother sun, warming and ripening our fruit, appears as the simple, true essential element of life. Our ancestors knew this in ancient times. Thus their justifiable joy when the sun made its slow victorious spiral across the sky. They then remembered that all those trees, which concealed their greenness in the wintertime, were consecrated to Allfather Wotan.



ODE TO THE SUN

Splendor of the living disc that rises,
Eye of Wotan, Light of Balder,
Thy rising is beautiful on the horizon of Midgard,
Dazzling and mighty, divine in your radiance.
Exalted one, life giver,
Thou art far away,
But thy rays warm and vivify us,
Bestowing life and pleasure here below,
Fixed in eternity is thy throne.
From your fire we are purified,
Marvel beyond imagination,
Soul of infinite space.
God of the sun—God of the light,
Return to us each day,
Illumine the sky,
Illumine the earth and waters.
What life is not showered with thy gleam?
What places are not gladdened
By the beams of thy brightness and glory?
Each day we are jubilant of your approach;
Without you there would be no life.
We hail to you great lord of eternity!

Herne the Hunter

Ron McVan

The great storm is approaching—
Tempest of grey black clouds form deep
labyrinths of mythic thought— Wolves,
wild boar and raven cast shadows
across the sculptured
pavilions of the ancient ones—
The wet stone witness of the ages—
Corridors of spears stand like specters
of an heroic age—
The wild hunt echoes
through voices of the valiant—
Harbingers of the horned god—
The sacred drama—
Through the dark valley—
The fire red glow of the new era—
Urgent frenzy of the one-eyed seer.

Meditation

I listen to the voice of Wotan as he speaks within me. It is this voice of eternity that ever guides me to the Absolute. This voice of truth and strength leads me unerringly along the paths of my life. Deep within me in the perfect core of my being stands the Yggdrasill, an immobile universe where all things and all law lie revealed. I reach within to this place of quietness and harken there to the voice of my ancestors dwelling within me and I dwelling from them. I close my eyes and sense this living, breathing universe. Here I am one with all of my people, past, present and future, with nature and the extended universe without. I move in accordance with the divine law. From here all the limitless powers of creation are with me and I am a part of it. I see about me the thoughts of all mankind and the correct answers to all questions. That which is good among these I accept; that which is not I ignore, for my concern is only with truth and the divine plan ordained through nature and my Gods which is the perfect good and the expanding of all inner and outer consciousness. I know that I am fulfilling the fondest wish of the Absolute. It is my Gods who prompt and guide me to understand the highest powers. As I believe in my heart, so shall it be done unto me; as this is the law of life and of living. Each day is another step on my journey to a oneness with my Gods. I am at peace within myself here in Midgard. I do not seek—I know. I do not strive—I am guided... the divine Wotan spirit working above, around and through me.

Rite of Ancestors

Ancient spirits of our noble blood
And those courageous warriors
Who have fallen in battle,
Hear us now and continue to sustain us.
Through you we reach back
To the divinity of our immortal gods,
Breath of life and sacred might,
Strengthen the bonds of our race.
As it was in distant times,
So do we now with honor and truth in spirit
Commit to the just service of Wotan—
Allfather and protector of our folk.
As you have so inspired the gods,
So will we ever strive to fill your image.
Fearless shall we remain to all adversaries,
Steadfast and resolute in our will,
Your legends of bravery we covet and preserve;
Your unquenchable wisdom ever guides us.
We shall never cease from our quest in Midgard,
Nor shall our weapons sleep in our hands.
As our gods ever guide us in nature's law,
So do we quench our spirit in your
Awakened glory.

Rite of Birth

BIRTHDAY RITUAL

Perhaps the most frequently celebrated tradition outside the cycle of yearly festivals is the birthday celebration. There has always been much mystical significance attached to the day of one's birth, particularly among astrologists.

Within our conscious life experience we are born twice. Once into the physical illusion of time, and at life's end, we are then born out of the physical illusion of time. The human soul and spirit come and go through Midgard (Earth) from out of the astral, non-corporal dimension which is eternal.

As living, physical beings we share the realities of life's frailties and uncertainties. The corporal world is in some ways one big receiving station of in-going and out-going spirits.

Our every action determines our fate and there are no guarantees for the length of time that we shall inhabit our biological body. Through this perspective we can understand significantly that the birthday is more than just a passing tradition and celebration; it is a victory!

RITE OF BIRTH

Whenever a child is conceived, a word proceeds, like a ray from the God absolute which provides this future being with a spirit. This spirit, however, is not absorbed immediately by the new-born child, but becomes incarnate gradually, as the child grows and attains reason and intelligence. When a father and mother both understand that the soul of the child existed previous to its birth in Midgard, conception becomes a sacred act, the summons of a soul to submit to incarnation.

The birth of a child is a very special occasion that bridges both the non physical and the physical worlds and likewise deserves a fitting ceremony.

Such rituals are celebrated in the form of a birth rite. The birth rite is the first initiation to focus emphasis on the growth of the newborn's spirit self.

With arms upraised, Godi holds infant over head:

May the arms of Frigga enfold you,
Safe may they ever hold you
Near or far
In good times or bad
The great goddess Frigga shall hear your call
Wotan—Allfather
Watches over all
Protect this child in his/her daily paths through Midgard.

Godi places child back into crib:

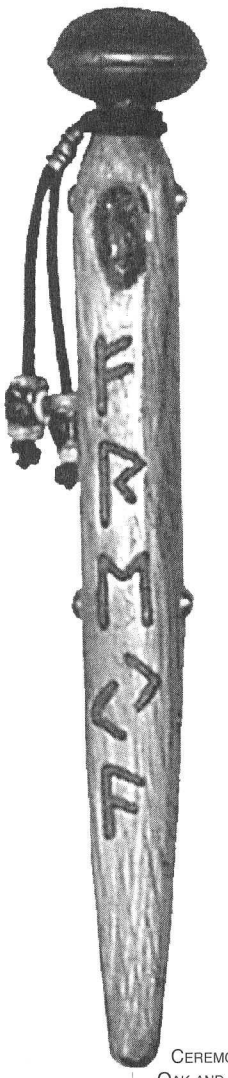
I invoke the gods and goddesses of the Æsir and Vanir. Allfather Wotan all wise and resolute, thou who art the soul and shaper of Midgard. Hear us now O Masters of birth and judgement. It is in your honor that we initiate this child before you. Consecrate and make holy this circle as we conduct this rite.

Godi now performs the hammer hallowing:

By this new born life a wondrous gift you have bestowed upon us. Great monarchs of grave and womb, we thank you for this gift of life and the spirit that it holds. May the Norns look kindly upon this child and temper his/her will with courage, honor, strength and wisdom.

Godi places oil on child's forehead with thumb:

Balder, whose rays awaken all gardens of life
Guide and purify this child with your light
Hear this oblation O Gods of Asgard
With our Kinsmen here today
We feel the presence of our ancestors
It is through the blood of our blood
That the many wonders
Of mankind were created
The wheels of the cosmos
The wheels of law
The wheels of destiny
The wheels of life are turning
This beautiful Aryan child before us
Is a precious link in the golden chain
Of our race and eternity.
The breath of life, the sacred might
The realized spirit in flesh
O Gods of Asgard we witness now
The miracle of your glorious splendor
How beneficent are thy plans
Witnessed in this newborn creation
Grant this child strength and sustenance
To achieve the labors of thy bidding
Great Gods of Asgard
Vivify that which thou has made!



CEREMONIAL OAK AND BRASS RATTLE

Shake rattle vigorously for 30 seconds, assistant then proceeds with drum cadence while Godi speaks:

The speck within the mother grows and takes form in the darkness and emerges into the light with a cry. The helpless infant follows the pattern of the race. The form increases in stature, becomes adult and gradually declines and disintegrates into the primeval elements. But as the countless individuals emerge and vanish from the outer scene, we sense that all pervading potency of hidden currents as though we existed on a heaving sea of universal life. Nothing is complete on the surface. There is no death, only the coming-to-be and the ceasing-to-be of the forms in which life manifests. Every child that is born is a potential instrument for the salvation of the world and of our people and remains an unknown but all-powerful quantity.

Godi does sign of the hammer over child.

Thor's strength be with you—
May the Gods ever guide you—

This rite is now ended.

RITE OF DAY

Great Gods of Asgard,
I arise today,
Awakened by the fire
Of your radiant sun.
Divine is the light that flows
Within me and through me;
Strengthen now my spirit
That I may walk in your path.
Cleanse me of all impurities,
Trust that I use this day wisely,
With nobility, honor and prosperity.
Know that my life is in your service.
May the ancestral spirits guide and
Protect me through this day.
And as my deeds reflect my worthiness,
So may they likewise serve
To inspire my Kinsmen.

BETRAYED

Ron McVan

Into the mouth of madness came I
While anxious was my spirit,
And haunting sounds would call to me,
Though in youth I could not hear it.

O—the sun was bright
And I loved the night,
All nature, life and sky—
The mountains and the stars above
Would dazzle my childish eye.

It was a time of innocence
While I learned of legends bold,
But a troubled world did beckon me
With a voice both harsh and cold.

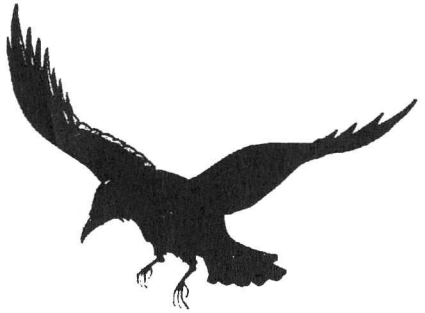
O—the clouds had come
And a distant drum
My youth did slip away—
The storms of life had gathered now,
It pulled me in the fray.

Churches, schools and politics,
Their poisons they did pour;
They filled my mind with tweedledumb,
Then sent me off to war.

O Nature, I could hear her moan
Throughout the hellish din,
And why was I sent far away
To fight my own blood kin?
To fight my own blood kin!

Upon our shores the strangers came,
En masse, then more and more;
Our government had turned its back
And sold us out for sure.

O—was it for democracy
For universal pride,
To liberate humanity
While our own great culture died?
While our own great culture died!



The streets became a battleground
Of crime and rape and ruin—
And Aryan man, who built this land,
Was a target for the evil brewing.

O—the haters talked 'equality,'
That we were all one race, you see,
Then stole our land and industry
And vilified our name.
And vilified our name!

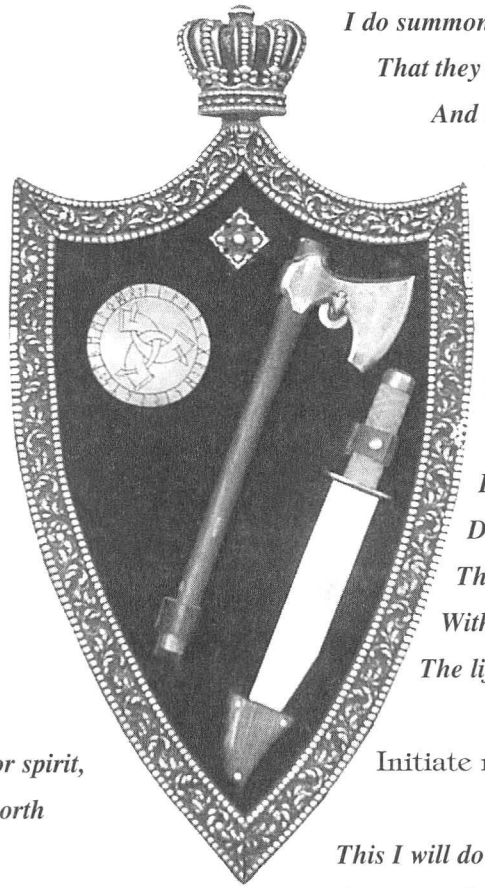
Countless men have fought and died
To save our folk from genocide,
Heroic men with Aryan pride,
Unlike those of today.

O—where will you find your self-esteem
When your children have no dreams to dream?
As our lands become a one world slum—
Equal like sheep all man will become,
Faceless and raceless—dumb and numb.

Rite of the Einherjar Warrior Initiation

Sacred circle is formed by celebrants.
Godi opens the four cardinal stations and speaks to Initiate:

Open mighty gates of Valhalla!
Hall of Wotan's chosen warriors—
Fearless fighting elite—
Pride of the Valkyries.
Through your spirit
Dwells our strength and courage;
Forever do your legends and deeds guide us—
Hear us now!
From this circle in Midgard
As we bring before you (initiate's name),
We ask that you weigh (initiate's name) ***'s warrior spirit,***
That time be given to prove (initiate's name) ***worth***
In the high service of Wotan.
May (initiate's name) ***rightly wear the Valknut***
As a symbol of his/her commitment,
With truth in his/her heart
And strength in hand;
No dishonor be made to this sacred symbol.



Godi holds sword overhead with both hands and speaks:

By the blood and flesh that binds
I do summon the ancient ones,
That they bear witness to this initiation of (initiate's name)
And receive him (her) this day
Into the ranks of the Einherjar.

Initiate kneels on one knee to be dubbed, (or is seated).
Godi places flat of sword on top of Initiate's head and speaks:

Before our gods and chosen warriors
Do you pledge by your solemn word,
That you shall always uphold
With honor, dignity and courage
The lifelong commitment to Wotan's Einherjar?

Initiate responds:

This I will do
On my word and unwavering commitment
Through body and spirit.

Godi indicates to Initiate to stand.
Initiate now stands.

Godi continues:

Thou standeth on the narrow threshold
Between Midgard and Asgard,
Know that only the brave and heroic spirits
Are worthy to enter Wotan's Einherjar.

Godi now places sword point at the nape of the Initiate's neck.

I say to thee verily,
Better to rush on this blade of steel
And perish miserably
Than to enter this lifelong commitment
With fear in thy heart—
Do you understand?

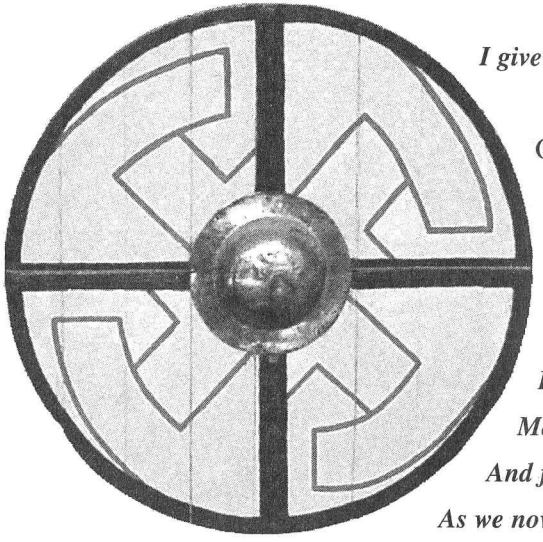
Initiate responds:

By my troth I do pledge both body and spirit.

Initiate is now blindfolded and turned three times, before being guided to the horg which is North.
Godi continues:

Take heed noble Lords of Valhalla!
We enter now into our ranks (initiate's name)
Who doth pledge unwavering commitment
To thy folk and to thy gods—
As his/her word is his/her bond.
May this covenant now be consecrated.

Blindfold removed from Initiate
Godi anoints Initiate by pressing thumb with oil to Initiate's head.



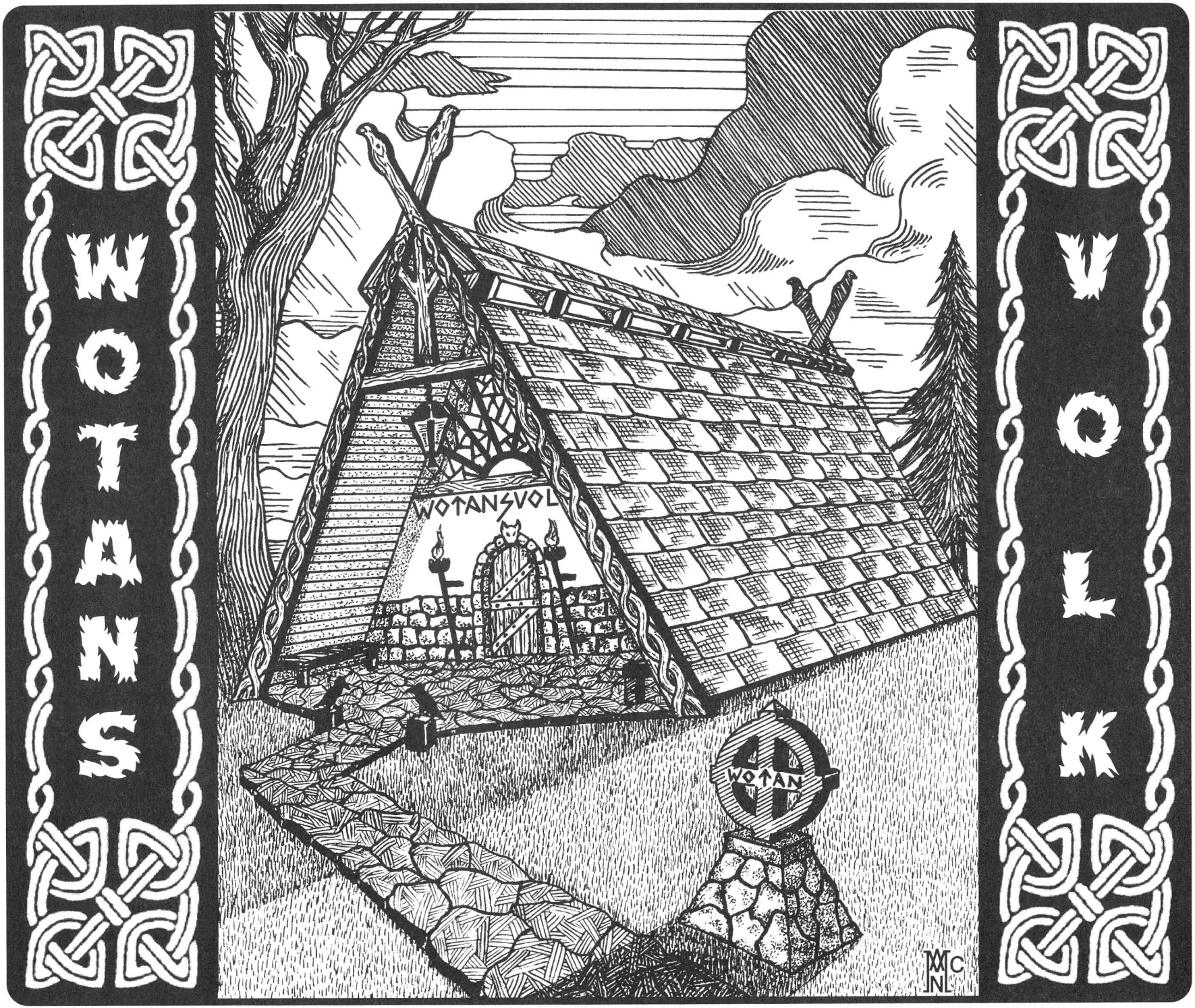
I give you the blessings of Wotan.

Godi places the sword on Initiate's outstretched arms.

Through this sword,
Ancestors of a thousand ages fill thy being.
In the name of Wotan, Balder, Frey and Thor
May our gods always be with you
And forever guide you,
As we now proclaim you
A member of Wotan's Einherjar.
Hail Wotan! Victory or Valhalla!

Celebrants respond:

Hail Wotan!
Victory or Valhalla!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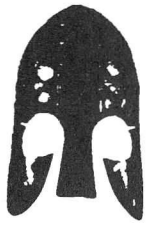


The Hero's Quest

I draw my strength from an ageless spring
Through blood and long tradition—
On mountains high in azure sky
My Gods direct my mission.

I heed the words of Wotan well
As he leads me on my task,
And a thousand voices from an age unknown
Ring down from a mystic past.

And I long to reach Valhalla,
And I yearn for the days of glory,
And I clutch that life of greatness—
As in legend, fame and story.

There's a swelling in my spirit—
There's a time for do or die;
I'll know it when I hear it—
It's as clear as Wotan's eye.

Life is just a schoolroom
Until our final day;
And who are we to question
The Laws of Nature's Way?

To thyself be true, and family, too,
For my race I pledge my all;
And when life's toil has run me hard
I'll still be standing tall.

It's the mystery of the blood, they say,
The spirit of our kind—
That binds us in this mortal clay
And charts the course through time.

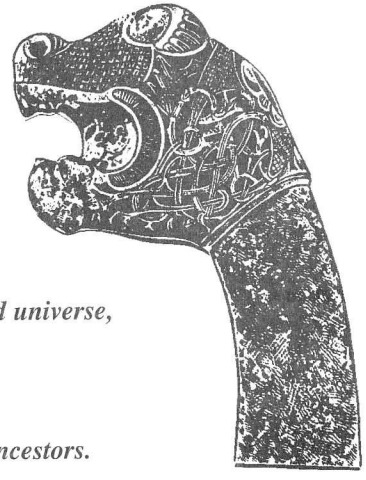
Many fight for freedom,
Though never are they free;
But I fight to make my people proud—
The best that I can be.
A striving to the higher self—
The best that I can be.

And I long to reach Valhalla,
And I yearn for the days of glory,
And I clutch that life of greatness—
As in legend, fame and story.

Ron McVan

Rite of Family

Allfather Wotan, Sky-Cloaked Wanderer
From ancient Aryan lands,
We call to you across mountain and forest,
Across Ocean, Lake, River and Stream
Through the realms of immutable
And unspeakable time—
We call to you in lands of mystery,
Where ravens cast a knowing eye,
And the howl of distant wolves
Fill the crisp North Wind—
We call to you across the ages
Of our glorious past,
And the rising temples
Of our new beginnings.
Wotan, mirror of man, Nature and universe,
From Midgard we call to you,
Your people are still here
With the iron will of your noble ancestors.
We will fight,
And we will follow your command
Till we earn our rightful place in Valhalla.
Grant thy message and wisdom
And enter this circle now.



Rite of Initiation

Into Kindred

Initiation rituals are intended to build up a specific and highly focused magical energy in a previously inert subject. They establish a contact of energies, and then work through a step-by-step process that brings the candidate into harmony with those energies.

Initiate should wear black cloak or robe.
Initiate kneels on one knee (or is seated) and sword tip is placed upon his/her shoulder.

By the touch of this sword
The symbol of Frey
Powers that he holds
Now pass through you;
For this is your rite
And belongs to no other.
By this sword
You are the instrument
Of our gods and our ancestors;
By the sacred sword of purification
We do consecrate this rite of acceptance

And initiate you into (kindred's name).
May the gods take note
This day/night we do bring (initiate's name) *of initiate*
Of his/her own free will and accord
Into this Kindred circle.
Rise now and receive this offering.

Initiate stands and is handed a horn of mead from Godi. Godi dips evergreen sprig into mead and anoints initiate.

I give you the blessings of Wotan, Balder, Frey and Thor.

Initiate drinks from the horn and hands it back to Godi. Initiate speaks:

Now is the ordeal.

Godi places a sun ring necklace or Thor's hammer around Initiate's neck and recites:

By the power of this circle
Threshold to our gods and noble ancestors;
All here who represent (kindred's name) *Kindred*
Hear now this pledge of our initiate.

Godi and Initiate hold Draupnir Oath Ring with their right hands.

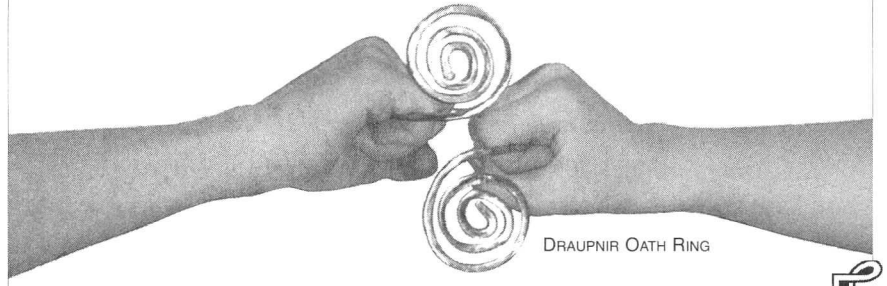
Initiate speaks:

I (initiate's name) *in this circle of troth and in the spirit presence of both inner and outer worlds do, of my own free will, most solemnly swear that I will ever honor and uphold the commitment and ethics of Wotanism, my Aryan folk and the bylaws of* (kindred's name) *Kindred. This I do swear by the bond of my word and spirit. May my weapons turn against me if I break this sacred oath.*

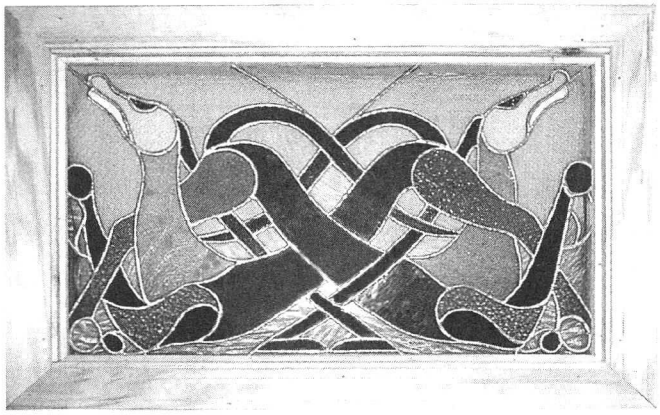
At this time the Godi directs the initiate to each of the four cardinal directions, moving sunwise, North, East, South, West, and proclaims at each station:

Hear thee, O high ones of Asgard, as we consecrate this initiate (initiate's name) *into our Kindred. By this initiation, you will be sworn forever to the Gods, to honor and to serve them, and to make manifest their will upon Midgard. By the powers that bind and endure, in Wotan's name so be it done.*

We welcome you now to this kindred.
This ceremony has now ended.



DRAUPNIR OATH RING



Rite of Love

Great Freyja —Lady of Love
Goddess of romance—Sister to Isis and Aphrodite!
Comfort and content me with your ancient knowledge.
Know that in my heart burns the flame of love for (name) .
Thou who are wise in the mysteries of the heart;
I seek your guidance in this path.
If my love for (name) *weighs true in your hands,*
Let (name) *know that I welcome his/her glance*
Let him/her know that I delight in his/her conversation.
Let him/her know that I yearn for the touch of his/her hand
And desire that we should love one another happily.
If my attention is not welcomed by (name),
Let my heart release all desire for him/her—
If you find this love unworthy, cleanse my heart of it.
Take its power as an offering.
Bring forth new joy and free me of sorrow.
Goddess Freyja—I seek your wisdom and counsel.

Rite of Marriage

Hand-Fasting

The word hand-fasting means to betroth or marry by joining of hands, and is a common word used by most pagans to identify the sacred wedding rite. Traditionally, the hands of the bride and groom are tied with a red cord by the Godi during the ceremony as a symbol of their union and commitment. Today we still use the term for marriage as "tying the knot," a phrase derived from this ancient custom. A red cord is used, as this color is associated with passion and emotion. When used as a ritual color, red represents a commitment in this plane of life. It is customary that a couple know one another for at least a year and a day prior to hand-fasting—uniting two families or clans.

A promise to love forever, when consecrated astrally before our Gods and ancestors, must be carefully considered before taking the final vows. The hand-fasting ceremony creates a bond extending far beyond this life. Vows taken under sacred oath are set into the very foundations of one's hamingja. As in all vows, swear no words which you are unwilling or unable to keep. A lawful betrothal, traditionally sealed with a *handsal* (handshaking) is not broken with impunity.

Hand-fasting attire for both bride and groom are not rigid. The color white will always remain customary. In lieu of a veil, white flowers arranged in the hair of the bride is an option commonly used in pagan hand-fasting.

In olden ages, sometimes the herb rosemary was placed on the bride's bed for luck. Mandrake root was laid under the marriage bed to aid virility.

The *giptingar-men*, either parents, kinsmen or guardians, give the bride away at the *festar*—the ceremony—when the parties become *festarmadr* or betrothed man (groom), and *festarkona* or betrothed woman (bride).

Hand-fasting

Wedding Ceremony

Hieros Gamos—Sacred Marriage

It is not marriage which sanctifies love,
it is love which sanctifies marriage.

—SACRED CIRCLE—

The wedding ceremony is performed within the sacred circle. This is to include a bonfire in the center. Around the edge of the circle are placed torches; candles are appropriate if held indoors. All family and friends attending the celebration stand around the outside perimeter of the circle. If there is a large attendance, a corridor of those present can be formed as an entry to the circle, through which the betrothed may walk to enter the circle.

—HORG or STALLER—

The preparation of the horg (outdoor) or staller (indoor) for the Festar (hand-fasting) contains the basic ritual tools with a few added tools and embellishments. The horg, customarily in the northern cardinal direction, and surrounding area should have lighted candles and be fittingly adorned. Various flowers, leaves and branches from myrtle, rowan, oak and willow may be put around the edge of the horg. Myrtle is known as the love tree that keeps love alive and exciting, and preserves it. Rowan brings success and luck; oak resonates to fertility and potency; willow is the tree of moon magic and protection.

The celebration begins with the playing of music.
The Godi leads the procession carrying the sacred hammer of Thor, followed by the betrothed and their best man and bridesmaid, who serve as torch-bearers.
As the procession approaches the circle, the torches are placed at the portal entry of the circle. The procession stops at the portal; the Godi enters the circle alone.

Both of the betrothed carry with them garlands and a horn of mead, which are to be set on the horg.
Bride and family are on the left;
groom and family are on the right facing horg.
Godi holds the ceremonial hammer and opens circle with the traditional blessing:

Helga ve thetta ok hindra alla illska.

(Sanctify this enclosure and prevent all evil things from entry.)

Godi returns hammer to horg,
turns toward the gathered celebrants in Elhaz position ᛉ,
proceeds with invocation:

Divine Gods of Asgard, noble ancestors and those who have assembled here today, we welcome you to our sacred circle. We ask that you bear witness to this Holy union of matrimony—and that this marriage be a lasting bond of commitment and perfect love.

Godi takes up lit candle and prepares to light two white candles positioned to the right and left forefront of the horg, saying:

We are all children of light. Thus do I bring to flame these candles: one to represent the Sun and our Spiritual Father, the other to represent the Moon and our Spiritual Mother.

May their light bring this union of (festarmadr) ***and*** (festarkona) ***to grow in health and joy.***

Godi lights candles.

Taking up a ceremonial horn of water in his left hand, and a vile of salt in his right hand, he holds them both aloft and pours the salt into the horn, saying:

Thus are the salt and water blessed,
purified and mingled,
that these lovers shall enter a circle
made clean and pure,
able to join themselves together in this rite,
cleansed of all impurities.

Moving sunwise, Godi asperges the circle with salt and water.
Godi turns to the censer at the horg and lights the incense, saying:

Thus is the incense made holy
and its sacred scent taken round the circle.
The lovers shall enter this Temple of Wotan
filled with blessings:
May their life be happy
and filled with the riches of love.

Godi walks sunwise around circle with censer and returns to horg.
Godi takes up runestaff and approaches the betrothed, who are still standing at the portal.
Godi raps the ground soundly three times with the runestaff and in a strong voice says:

I call upon (festarkona).
If you desire a sacred and binding union,
And vows made before us all,
Come now through the portal
Of this sacred Wedding Circle.

The bride walks to the West position before the horg.
Her bridesmaid stands to her left.

Again, Godi raps the ground soundly three times with the runestaff and in a strong voice says:

I call upon (festarmadr).
If you desire a sacred and binding union,
And vows made before us all,
Come now through the portal
Of this sacred Wedding Circle.

The groom walks to the East position before the horg.
His best man stands to his right.

Godi returns to horg and takes up the horn of salted water.
Dipping the evergreen sprig into the horn, he anoints both bride and groom saying:

I give you the blessings of Frigga.

Godi holds out a chalice of clear water to the best man and bridesmaid.
Each places the wedding jewelry into the chalice.

Godi uses a red cord and binds the left wrist of the groom to the right wrist of the bride.

Godi fills ceremonial horn with mead. Picking up the mead horn he guides the betrothed to the East point of the circle, pours mead on the spot and lights a blue candle, saying:

You begin your journey of life shared,
bound together by the vows of this rite;
Many are the years you will share
and countless moons may you watch together.
If you keep your vows,
your sacred trust,
happy will be the number of your days.

May the keepers of the Sacred Winds
whisper joy in your life;
May you delight in each other's love
for all your years unto passing.
Share the great mysteries of life
and let your spirit be as free as the falcon's flight.

Godi guides the bound couple to the South point of the circle, pours mead on the spot and lights a red candle, saying:

You begin your journey of life shared,
bound together by the vows of this rite;
Many are the paths you will share
and countless the summers may you pass together.
If you keep your vows,
your sacred trust,
happy will be many of your days.

The past is in these flames.
You are forever changed from this day forward.
May the fires of love kindle your passions for each other
throughout all your years.
May your love rise anew an eternal flame to light each day.

Godi guides the bound couple to the West point of the circle, pours mead on the spot and lights a green candle, saying:

You begin your journey of life shared,
bound together by the vows of this rite;
Many are the dreams you will share
and countless tides of life to ride.
If you keep your vows,
your sacred trust,
happy will be many of your days.

Share the waters of life,
and share the reflection of love in one another's soul.
Together explore the laughter of rain
and the mysteries of the Cup of Love.
And in love, share the tears of life.

Godi guides the bound couple back to the horg at the North point of the circle, pours mead on the spot and lights a yellow candle, saying:

You begin your journey of life shared,
bound together by the vows of this rite;
Many are the roads you will take
and endless the nights of your love.
If you keep your vows,
your sacred trust,
happy will be many of your days.

Plant your roots together in the Earth,
yet play in the gardens of life as children and friends,
Grow old and wise together
and share a happy home.

Bride and groom face each other, staring into each other's eyes, holding both hands together.
Godi stands behind them, reads the invocation with measured care.
The bride and groom repeat the invocation to each other:

Beloved, I seek to know of you,
and ask of the Gods that I be given the wisdom
to see you as you are,
and love you as a Mystery.
I will take joy in you,
I delight in the love of you.
You are to me the whispering of the tides,
the seduction of summer's heat.
You are my friend, my lover.
Grow old and wise with me,
as I will do with you!
A life before us of rainbows and sunsets,
and a willingness to share in happiness and in sadness.

I love you.
I adore you.

Godi takes up chalice containing the hand fasting jewelry and holds it between the bride and groom.
The groom takes the bride's ring from the chalice and places it on the bride's finger.
The bride then takes the the groom's ring from the chalice and places it on the groom's finger.

Godi now states:

Be-ringed and bound, are you now ready to avow?

The betrothed answer:

I am.

Godi turns to the festarmadr (groom) and continues:

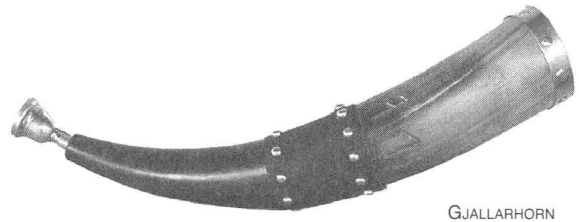
(festarmadr),
Do you take your chosen and beloved mate, (festarkona),
to be your lawfully wedded completion,
to have and to hold,
from this day forward,
for better or for worse,
for richer or for poorer,
in sickness and in health,
until death do you part?
Will you keep your love and trust,
caring for and cherishing your beloved?
Will you keep the promise of this rite?

Groom responds affirmatively.
Godi turns to the festarkona (bride) and continues:

(festarkona),
Do you take your chosen and beloved mate, (festarmadr),
to be your lawfully wedded completion,
to have and to hold,
from this day forward,
for better or for worse,
for richer or for poorer,
in sickness and in health,
until death do you part?
Will you keep your love and trust,
caring for and cherishing your beloved?
Will you keep the promise of this rite?

Bride responds affirmatively.
Godi turns toward the gathered celebrants saying:

Be there anyone here present
who does object to this union taking place,
speak now or forever hold your peace.



GJALLARHORN

Godi waits an appropriate time in silence, then continues:

You have declared your consent before your Gods within this holy circle. May our Mother Goddess Frigga strengthen your consent and fill you both with her blessings.

May we all now pause and reflect upon the beauty of this sacred rite, and of the life and joy that it has bestowed. Know that all here in attendance wish the two of you as many days of perfect love and perfect trust as life can bring you.

[By the legal powers of the State of _____, and]
By the witness of our Gods and ancestors
are these sacred vows made manifest.
I hereby pronounce you man and wife.
You may now kiss the bride.

After the kiss the Godi hands the horns of mead to the newlyweds saying:

May this mead you now share
Bless this union and sanctify it to our Gods.

The bride and groom interlock arms and drink the mead together.

Godi takes up the bell from the horg and rings it loudly, while gathered celebrants who have bells do likewise.

As the newlyweds turn and leave the circle, with bridesmaid and best man following them, rice is thrown, symbolizing best wishes for the married couple to never want for food.

The newlyweds keep their arms bound by the red cord until leaving the circle.The red cord is kept by the newlyweds as a lasting reminder of their sacred commitment.

RITE OF MANHOOD

In ancient times it was customary for senior members of Aryan tribes to address long dissertations on the principles of manhood to those who were about to pass from the estate of childhood. The "Rite of Manhood" marked an official threshold of completion in the graduating development of a boy to man. This ritual has been customarily performed at the thirteenth year of the son's birth.

Godi faces staller to invocate:

Ancestral spirits we conjure thee to witness this rite of manhood. By the virtue and power of our high gods do we perform this ancient custom of initiation.

Godi takes an unlit candle from staller and turns to face initiate who now approaches to accept the candle, the Initiate kneels down on one knee (or is seated).

Godi recites:

Into this world thou art born a link in the great chain of generations of thy forebears. It is through your living flesh that all that has been is now become manifest in the present and it is through your life span that all hope for the future of our race depends.

Godi lights Initiate's candle and speaks:

Unto light is added light, that the crossbeams of the solar wheel may awaken the greater light of divine wisdom from youth to manhood. With manhood comes greater responsibilities for yourself, your family, and your tribe. To these responsibilities you must never waver. before you cross this mental and spiritual threshold of greater understanding, which is the passage from youth to manhood.

Godi holds the flat of sword blade tip above Initiate's head and speaks:

I ask you as the living voice of our ancestors do you now accept with all the courage and determination befitting our people these life long challenges and responsibilities of manhood?

Initiate answers to the affirmative. Godi touches both left and right shoulder of Initiate with sword while speaking:

May the power of our gods and ancestors keep you ever

strong in mind, body and spirit and that you in turn always remain noble in character, steadfast and resolute.

Godi returns sword to staller as Initiate now stands. Godi places a Thor's hammer around Initiate's neck, performs the sign of the hammer with clenched fist, and speaks:

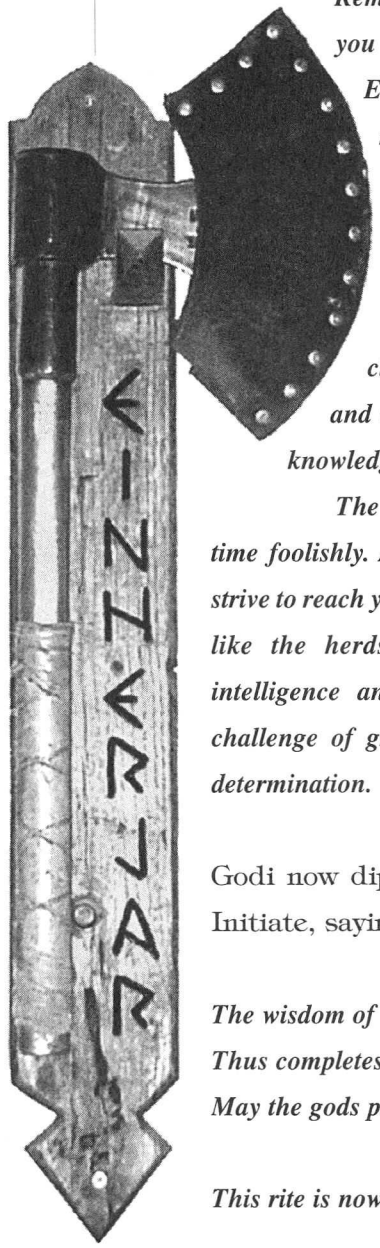
By this hammer, symbol and token of our fearless god of strength and thunder do you __(name)__ pledge always to uphold the spirit befitting a true Aryan warrior against any and all manner of conflict and aggression?

Initiate answers in the affirmative.

May you prove yourself worthy
of Thor's respect and guidance.

Godi extinguishes candle and speaks:

As the light of youth expires the fire of manhood now fills your spirit. As you seek the woman of your completion choose wisely, remember that you marry not merely your mate, but, also, your life-partner's forbears. Nothing in the world is so precious as the seed of good stock. Without good breeding, there would be no goodness created or maintained in any field of human life.



Remember that you are Aryan. All that you are, you owe not to yourself but to your people. Everything that you possess physically and mentally has been passed down to you from previous generations and is held in trust by you for those of your race and nation who are to come after you.

Maintain the ethic of robust health and cleanliness and always recollect that the body and mind are closely linked. Accumulate much knowledge and use it wisely.

The world is yours to enjoy but waste not your time foolishly. Always set and attain your goals and ever strive to reach your highest potential. We are not bred to live like the herds. Within you lie unlimited powers of intelligence and creation. Always strive to accept the challenge of greatness with an iron will of unwavering determination.

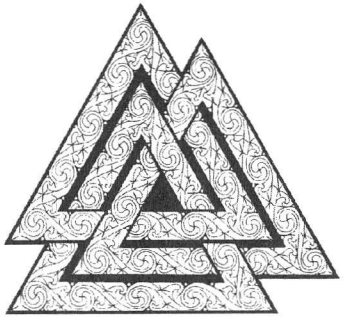
Godi now dips evergreen sprig in water and anoints Initiate, saying:

The wisdom of Wotan be with you.
Thus completes this cycle of death and rebirth.
May the gods prolong your days.

This rite is now ended.

RITE OF MARTYRS

We call to the heroic ancestors of our folk,
And to the Gods in Asgard,
Whose wisdom and guidance is our sustenance.
Light of Sun,
Radiance of Moon,
Splendor of Fire,
Speed of Lightning,
Swiftness of Wind,
Depth of Sea,
Stability of Earth,
Firmness of Stone,
We open this circle now
In honor and in gratitude
To those great martyrs of legend and lore—
To those immortal spirits
Who have given freely of their life,
That darkness and oppression may vanish
From our race and from our lands.
We hail you, giants among men,
Time tested heroes that have gone before us,
By inspiration and example
Dost thou fire our will.
It is from your noble sacrifices

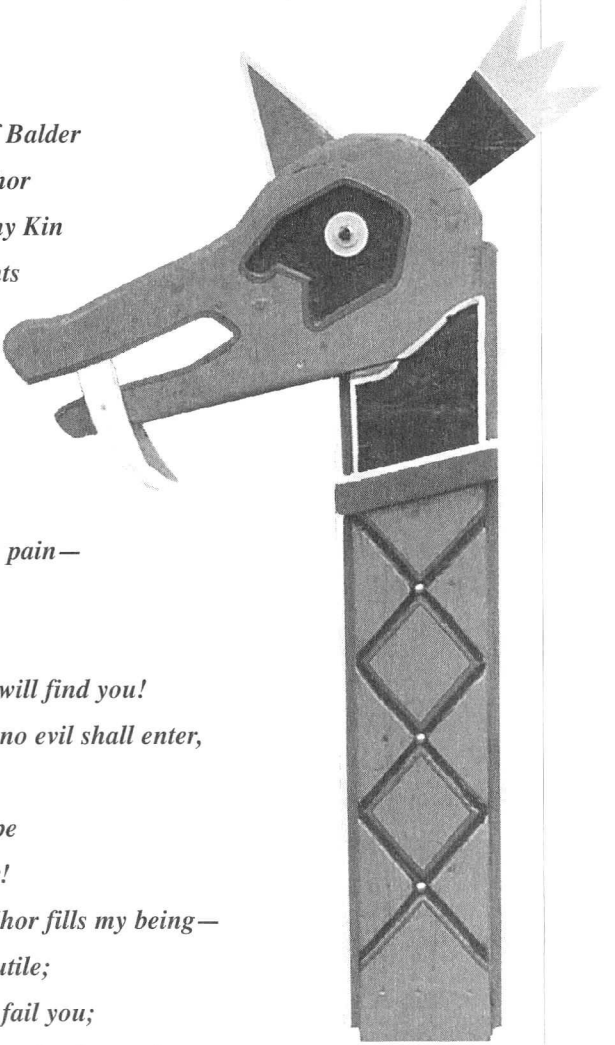


That our gift of life and hope remains.
Gods and noble ones of legend,
Join with us now!
Infuse us with invigorated strength and determination,
Condition our blood,
Lead us in self perpetuation
To the fulfillment of our illuminating quest—
May we seal the door where evil dwells.
As your light burns within us
So, too, shall we do service
To our gods and to our folk.
By this covenant we are bound;
May your bold legends continue always
To emblazon our hearts with courage,
To inspire all Aryankind
And to know the truth within.
Divine in essence and noble in form,
Fearless ones of the Einherjar—
By Ash, Oak and Thorn
And in Wotan's name,
Behold ye lords of the astral worlds,
We do thank you for attending our rites.
And ere ye depart to your higher realms,
This rite is now ended.
We bid you hail and farewell!
Hail to ye, gods and martyrs all!

RITE OF NIGHT

Gods of the Æsir and Vanir,
I call on you at this day's end;
Custodians of the ancient mysteries,
Mighty in your dwelling,
Guardians of Aryankind.
Hail to thee whose beneficial spirits
Instruct and direct our folk.
Consecrated in the higher realms,
Many are your manifestations—
Divine in thy being.
Grant me now the power of your presence,
Bestow upon me dreams of meaning
And the memory to recall them.
Release me of all malice and ill intent;
Strike down conspiracies against me;
Grant me the strength and endurance to do thy work;
Safeguard my home and family until light's rebirth.
May tomorrow, by your grace,
Find me wiser and my joy in the universe still greater;
Wipe free my brow of all worry and discontent;
Circle your deep powers to protect me.
By these words I pledge myself
Unto your trust and to no other Gods.

RITE OF PROTECTION



I call on the light of Balder
And the power of Thor
To protect me and my Kin
From all the elements
Of darkness,
From all manner
Of unjust attack.
You shall know
The fury of Thor!
Those who cause us pain—
You shall know
The fury of Thor!
The light of Balder will find you!
No evil shall pass—no evil shall enter,
Thor stands by me,
No enemy can escape
His mighty hammer!
The blood rage of Thor fills my being—
All attacks will be futile;
Your weapons shall fail you;
My wrath is the strength of aeons!
All unjust forces be gone!
The might of my Gods works through me!

Valhalla Bound

Ron McVan

To victory I am born,
And not to common toil;
I keep my sights on the boundless heights,
To my kinsmen I am loyal.

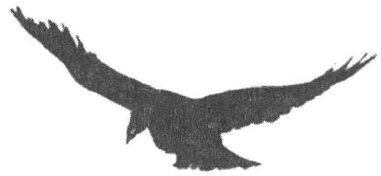
Like the Spartans at Thermopylæ,
That spirit is a part of me;
To seek a noble destiny
With an iron will undying.

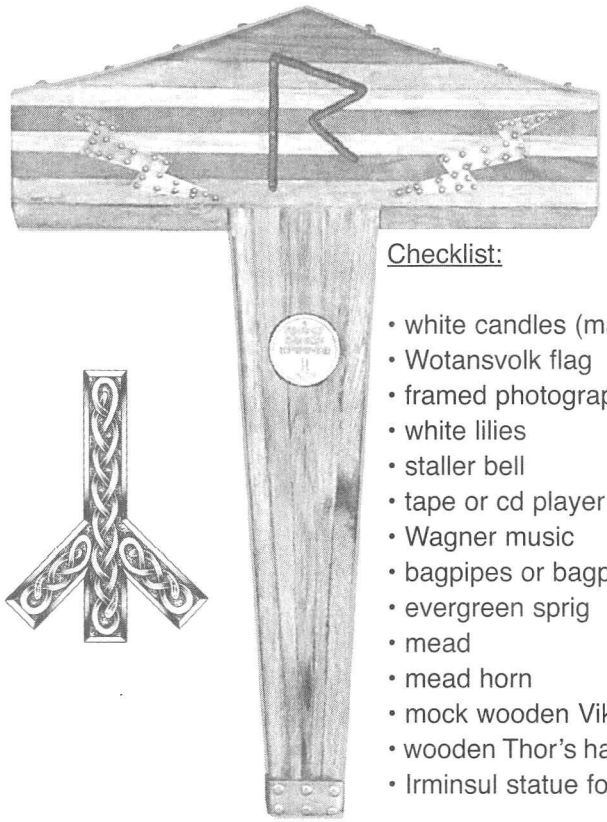
There are no foes I feign to meet,
No challenge that I do not greet,
And when life is at last complete,
My final battle won—

I'll stand with Wotan eye to eye,
With Freyja ride to Asgard high;
Intrepid spirits never die
In that gleaming, grand Valhalla.

The hero's legend travels far,
Like Warriors of the Einherjar;
So reach, brave kinsmen, for that star
That no one can deny you.

Through endless time our spirits pour,
As waves against a stormy shore;
And life goes on for evermore,
Like the fame of a great man's deeds—
Like the fame of a great man's deeds.





Checklist:

- white candles (matches)
- Wotansvolk flag
- framed photograph of deceased
- white lilies
- staller bell
- tape or cd player
- Wagner music
- bagpipes or bagpipe music
- evergreen sprig
- mead
- mead horn
- mock wooden Viking ship
- wooden Thor's hammer for casket
- Irminsul statue for staller

Rite of Passing

Wotanists in olden times have long been remembered for their grand and extravagant funeral ceremonies. We remember the dead richly clad being cast out to sea upon ornate dragon ships followed by a trail of flaming arrows. A most impressive and expensive funeral service for sure, but such was the way of our sea faring ancestors. For they understood that the ceremony of death holds a very high significance. As is traditional, Wotanists funerals are held preferably out of doors. A circle is formed with a fire pit and a stone horg erected where the Godi will conduct the ceremony. Appropriate flags, rune banners, incense and such accouterments are left to the discretion of the Godar. It was the belief of our forefathers that if one was buried in the ground that the spirit would go to the Vanir; if cremated by flame, the spirit would go to the Æsir. Regardless of choice, it was always a customary preference for Wotanists to leave Midgard with a weapon to journey into the next world.

What should always remain a mandatory tradition concerning all Wotanist burials is that a Thor's Hammer be worn by the deceased. If closed coffin, a wooden Thor's hammer should be laid on the lid.

It is natural to grieve for the dead, but we, also, need to remember that all is well—death signifies a great karmic completion.

Music appropriate: Wagner and/or bagpipes for burial
Coffin draped with Wotansvolk flag.
Horn of mead should be poured
on casket in ground.

—THE WAKE—

Godi rings staller bell 13 times in five second intervals. Godi speaks:

We have assembled today to offer our friend and kinsman/woman (name) *a last tribute of our affections. Death has once more entered our circle here in Midgard, yet we must all accept the fact that like our Kinsman/woman who now lays before us, we, too, must one day leave this realm of being and unite once again with our ancestral spirits.*

Death is not a fearsome end, but rather a glorious experience—a journey into a far country, and opportunity to extend the sphere of action and increase the sum of knowledge.

Allfather Wotan, we appeal to your just service at this time. We command (name) *to the love and care of our Gods. We pray that his/her passage into the astral realms be smooth and that the light bearer illuminate his/her path; and that the Valkyries lead him/her gently by the hand and that the Gods protect him/her.*

(name) *left us with the gift of friendship and bright lasting memories that only kinfolk can bestow.* (name) *has stepped into the darkness of the gods. May he/she leave life's embrace without fear—as would befit a warrior/valkyrie.*

One day we must follow him/her across the Bifrost Bridge. As Wotanists we share in the assurance and knowledge that after the darkness follows the light. Death, as we know it, is but a transition—an initiation. It is a melancholy truth that the moment we begin to live, we, also, begin to die.

As we commend the soul of (name) *to the care of our Gods, we ask that they look down upon his/her family in their desolation with compassion and guidance.*

Allfather Wotan, as we deliver the soul of our brother/sister to your care, know that we do so with great sorrow and mourning.

Now do we offer this prayer of the deceased.

Come and look on me,
O Death, O Death—
And yet in yonder world
I shall dwell with thee.
Take this tired soul,
Thou art a light of a golden day,
Sunna bright,
Who drivest on thy glorious car,

Thee, for this last time,
Never more again!
O life—O sacred land that was my home;
O Midgard—Where stands my family's hearth,
My friends, my folk, my kindred race,
With you I shared my dreams—
With you I shared the gift of life,
I bid you farewell;
These final words I speak to you
All else now, Wotan willing,
I shall speak in Valhalla.

Family members and friends who wish to come forward to speak about the departed take turns in pronouncing their eulogies.

Godi positions himself before the casket of the departed and speaks:

Man is but a handful of dust
And life is a violent storm.
As in life, so in death,
A man is no better and no worse
For where he is,
But for what he is.
May this departed spirit
Continue on its journey
Knowing that he/she will be greatly missed
Here in Midgard.
The Gods willing,
May all our spirits meet again
In Valhalla.
Hear us now our departed friend,
As the chapter closes on your life,
This rite we perform in your honor,
Sending you our most heartfelt blessings.
May the longships guide your soul to Valhalla.
Go now.
This rite ends in peace.

Godi makes the sign of the hammer over the casket.

—THE BURIAL—

As the casket is carried to its burial place, live or taped bagpipe music is an appropriate ethnic accompaniment. Poem is read by family friend or relative:

(adopted from a poem by Thomas Nashe)

Adieu, farewell, Midgard's bliss,
The World uncertain is;
Fond are life's lustful joys,
Death proves them all but toys,
None from his darts can fly.

Rich men, trust not in wealth,
Gold cannot buy you health;
Physic himself must fade,
All things to end are made,
As life full swift goes by;

Beauty is but a flower
Which wrinkles will devour;
Brightness falls from the air,
Queens have died young and fair,
Dust hath closed Boudicca's eye.

Strength stoops unto the grave,
Worms feed on Hermann brave,
Swords may not fight with fate.
Midgard still holds ope' her gate;
Come! Come! The Valkyries cry.

Wit with his wantonness
Tasteth death's bitterness;
Hel's executioner
Hath no ears for to hear
What vain art can reply.

Haste, therefore, each degree,
To welcome destiny.
Valhalla is our heritage,

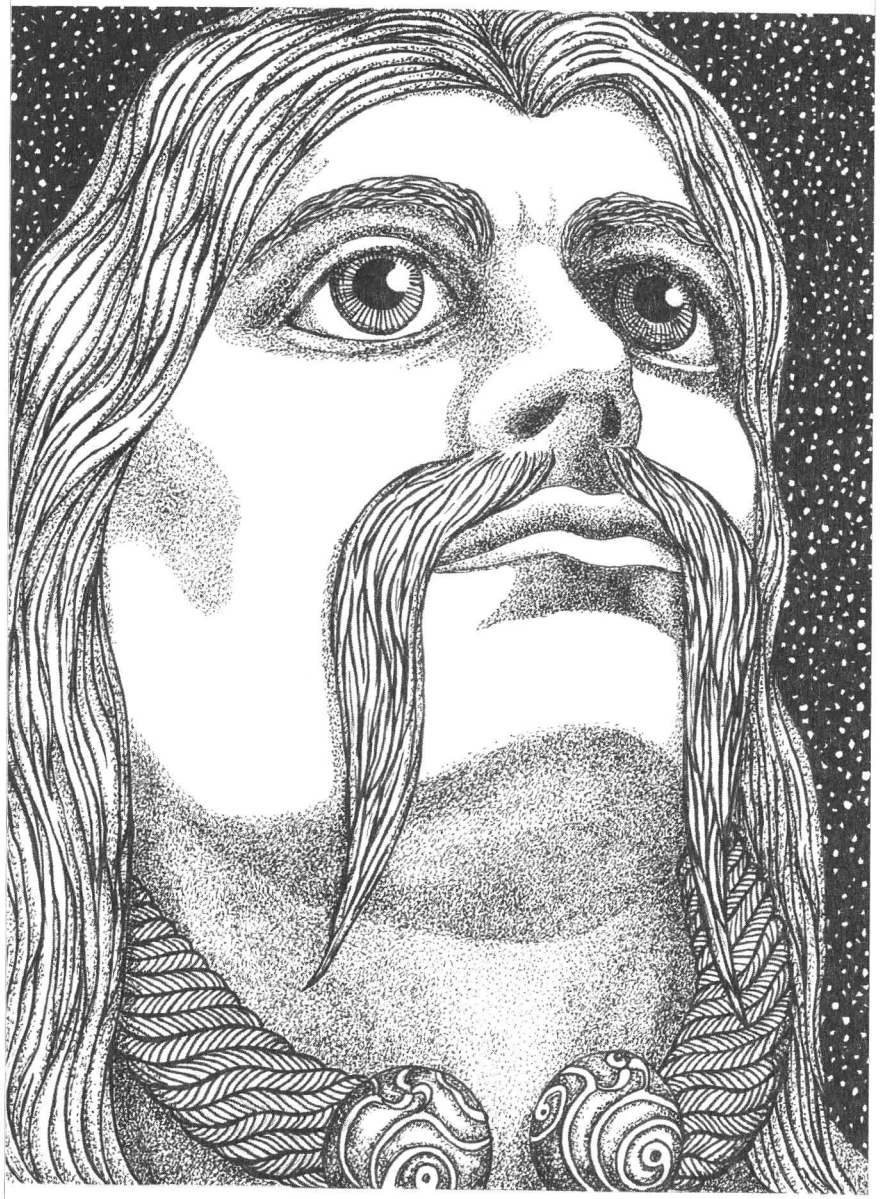
Midgard but a player's stage;
Mount we unto the sky,
Life is swift—but all must die.

All present are circled around the casket as it is suspended above the grave. Godi speaks:

Life is never the same again after a death,
But in time we can come to a new awareness
Of life's mysteries and magic
Of which we are a part.
Feelings of loss are often a difficult hurdle.
In the fullness of time, however,
Pain gives way to a gentle acceptance.
With acceptance comes understanding,
With understanding comes peace and healing of the heart.

Death's finger traces its handwriting upon
The walls of every human habitation.
It teaches us Duty; to act our part well;
To fulfill the work assigned to us.
When one is dying, and after he is dead,
There is but one question: Has he lived well?
There is no evil in death,
But that which life makes.

Casket is lowered into the ground, or ashes dispersed.



Godi holds evergreen sprig and speaks:

Kinsmen and kinswomen,
We are gathered here to witness and partake
In the sacred rite of passing of our dearly beloved (name) .
In our shared sadness we have learned
That in the midst of life we are in death,
And none of us knows what the day may bring.
We are assembled now to offer our friend and kinsman/woman
A last tribute of our affections,
To resign him/her body to the earth,
Whence it came,
And to speed this soul on its journey to Asgard.

To his/her family and friends who are most heart-stricken
At the loss they have all sustained,
We deeply and sincerely sympathize with you
In your bereavement.

Let us pray.

O Gods of Asgard,
We call to you in this hour of sadness,
We trust in your goodness and mercy
That the soul of our dearly departed (name)
Will find rest and comfort in your care.
Look down with compassion

Upon his/her kin in their desolation,
And may this loss serve
As an awakening reminder
To all here gathered,
Of life's frailty
And the importance of our missions here in Midgard.

Godi moves to the edge of the grave, holding evergreen sprig aloft, and continues:

This sprig of evergreen,
Symbol of life everlasting,
The immortality of the soul,
Do we now leave with you,
Dearly departed friend.
By it we are reminded
That we have a part within us all
That will never, never die.

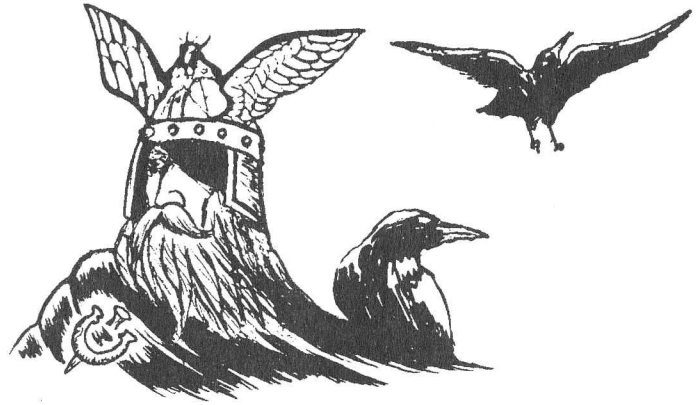
Godi pours libation of mead from mead horn over the casket, saying:

Accept this libation
That we now offer to you,
Dear (name),
May it serve you on your sacred journey.

Godi steps back, as earth is shoveled atop the casket and speaks:

Ashes to ashes
And dust to dust,
By the Norns Decree,
We do now resign this body to the elements
Whence it came,
And to speed his/her soul
On its journey to Asgard.
Beloved kinsman/kinswoman,
We bid thee farewell.

The funeral pyre is set ablaze at this time. A mock wooden viking ship may be used, or other suitable purifying flames.



Rite of Purification

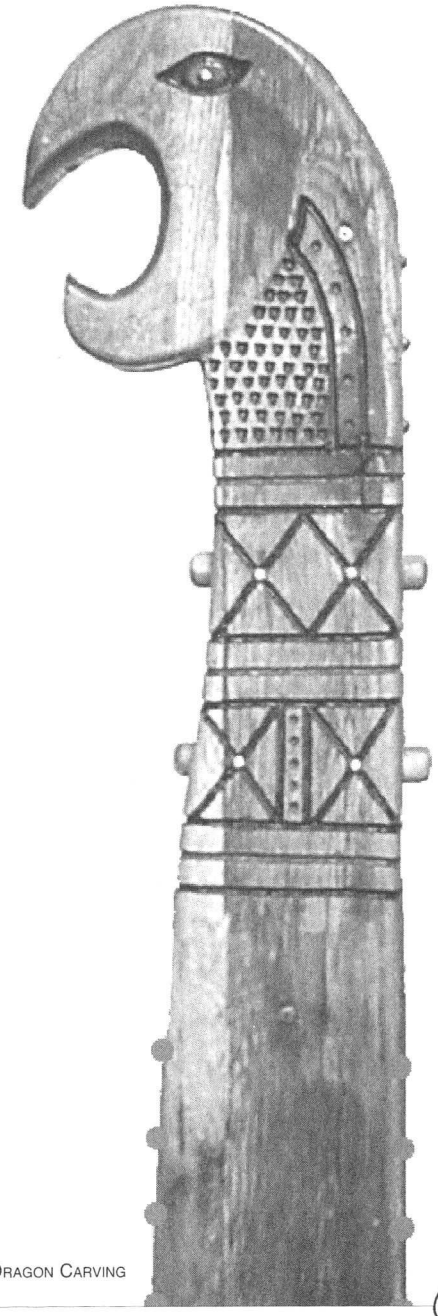
Godi makes the sign of the Hammer.

I call upon the goddess Frigga
To bless this rite of purification,
Spirits of Asgard, guide me and empower me.
Show me my way through flame,
Show me my way through water,
Show me my way through earth,
Show me my way through air.
Draw to me the vision of my path
Which now manifests through my convictions
And through my actions.
Consecrate this rite, O Gods,
It is by divinity that our awakening begins.
Make pure this holy temple of my spirit,
Let it partake of your divine light and purity.
I purify myself from old negative patterns,
I purify myself from insecurities and weakness,
I purify myself from loneliness and guilt—
From the seven vices,
From ignorance and indolence,
From all spirits of evil and treachery.
I purify myself from doubt and fear
From all illness and irrationality.

Stand in an Elhaz position ᛉ with head raised upwards, saying:

High Goddess Frigga,
Glorious mother
of all life and nature,
Purify my body,
mind,
heart
and spirit
With your radiant light.

- Ring staller bell eight (8) times in five second intervals.
- Do not blow out candles, extinguish with candle snuffer.
- Make sign of the Hammer.



Oak Dragon Carving

Rite of Scorn

It is natural when we are wronged to desire revenge,
and to persuade ourselves that we desire it less for our own
satisfaction than to prevent a repetition of the wrong,
to which the doer would be encouraged by immunity,
coupled with the profit of wrong.
To submit to be cheated is to encourage the cheater to continue,
and we are quite apt to regard ourselves
as God's chosen instruments to inflict His vengeance,
and for Him and in His stead,
to discourage wrong by making it fruitless
and its punishment sure.

—Albert Pike

—INVOCATION—

Divine Loki, I evoke thee.
You, who have mastered the art of scorn,
Vengeance and the ways of the Nidhing.
Mischief-maker,
Lord of lies,
Blood-brother of Wotan,
Whose cloak forms the sky.

Master deceiver, skillful spell-weaver,
Plotter, shape-changer,
Son of Giant, ever-defiant,
Keep me from danger.

Cunning desire, God of Fire,
I conjure thee, Come to my aid.
Teach me your daring, mischievous faring,
That trouble be made.
Wondrous dark magic, Loki, teach me,
But harken that my spirit stays free.

Gate of the astral Gods, open now!
I bring before you the name of (name),
Who has caused much willful harm
And dishonor towards (name).
I ask that ye harken
And weigh these wrongful deeds,
By the laws of cause and consequence.
That you cast down darkness and misfortune
upon this malicious perpetrator.

Avenge me, Ancient Ones!
And grant me this solemn decree of scorn,
That I may justly smite this enemy, (name),
And that he/she forever hold
And regret the error of his/her mis-doings.

Temple of Wotan

By the words that bind and command,
May this be so!

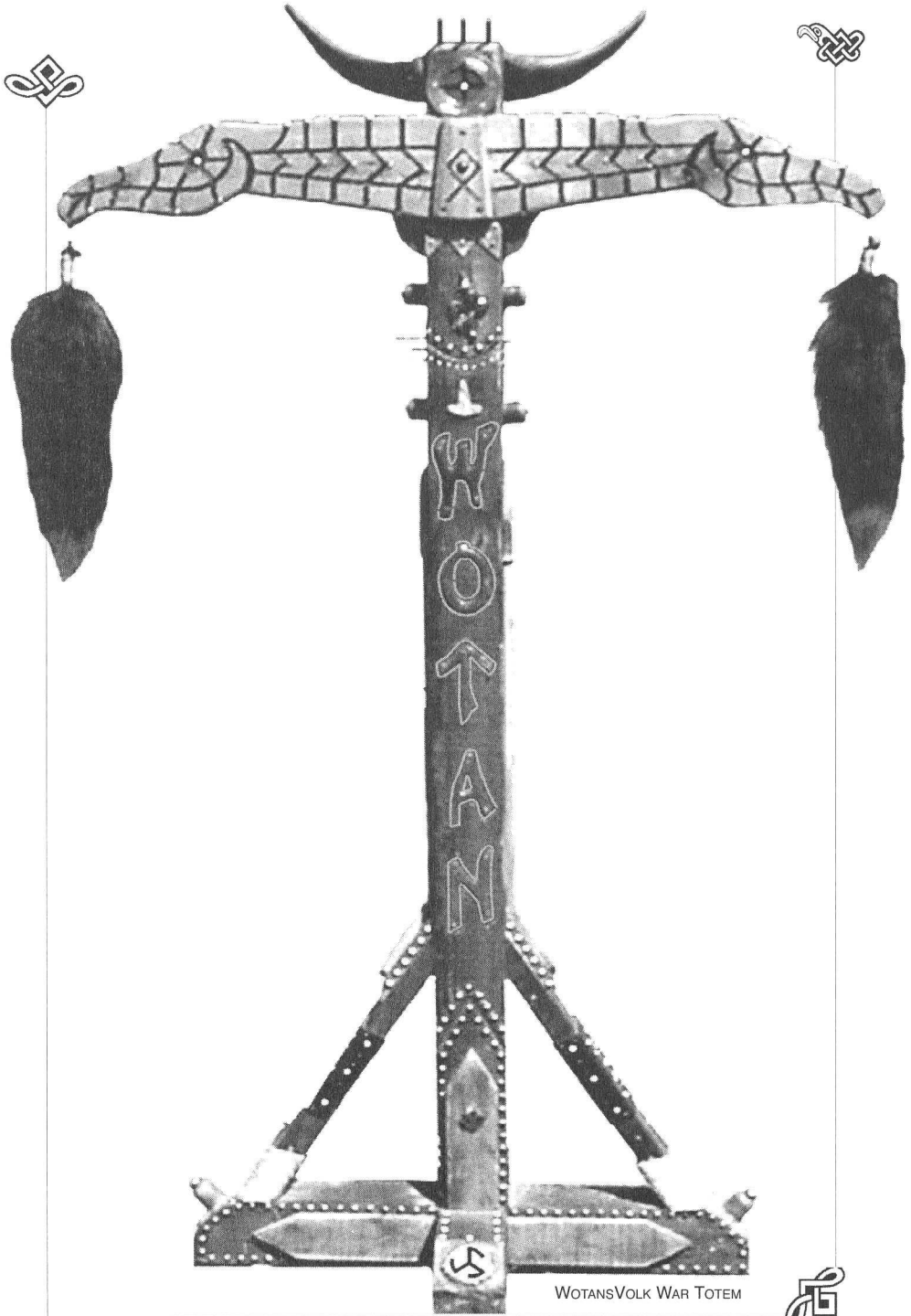
Before my Gods, to which my life I do pledge,
May this be so!

Through Loki's art and guidance,
May this be so!

Gates now open!
To (name),
I do send this unceasing curse!

May your bones break painfully,
May your mind wander aimlessly,
May your skin rot in agony,
May your heart die of jealously,
May misery and misfortune
Be your constant companions.

Arise now, avenging spirits!
From the earth through my being
And into the worlds of thought
And spaces between,
So shall it be done!



WotansVolk War Totem

RITE OF WELCOME

Hold horn of mead and recite

We gather within the bounds of this circle
This our holy Kindred
United by blood and commitment to our folk.
Now as in ancient times
We pay honor to our gods
And to our ancestors and fellow Kinsmen all
Through this congregation
The secret wisdom of
The old ones lives on
The spirit of Creation
That first brought order
Out of chaos
And gave form to this
Our universe
Still lives with us and through us.
In this circle now
We welcome the guests of our Kindred
As we lift this horn of fellowship
May this mead that we share
Serve as a bond of our friendship
And as a token of welcome into this Kindred gathering.

Pass horn to guest

RITE OF WOMANHOOD

Gydja in Elhaz position ᛉ, facing staller with gandr in right hand, speaks:

By the virtue of the Goddess Frigga,
Mother of the universe,
Mistress of the elements,
May thy infinite goodness be with us.
We invoke thee and call upon thee,
Mother goddess of us all,
How excellent are thy ways,
Your wonders and glory in nature
Permeate all of Midgard's beauty and mystery.
Let the purpose that you know and serve
Guide the wills and hearts of our kind.

A nine foot rune circle is marked out on the floor or ground with candles or torches marking the four cardinal directions. Initiate now enters the circle. Gydja stands before Initiate with arms in Elhaz position ᛉ and says:

O Great Frigga, thou who rulest gloriously over our race,
We bring before you (name),
Who stands at the threshold of womanhood.
Precious is this youth in body, mind and spirit,

Cast in the image of our gods.
We are blessed and our hearts are glad.
Assist us now in this ancient rite.

Initiate stands in the middle of the circle or fire pit while the Gydja opens each of the four cardinal directions with Thor's Hammer held over head, returning to North staller position, lights a candle, saying:

Burn brightly life giving flame, for you are the sun.
Illuminate this holy rite with the divine rays of Balder.

Gydja now anoints Initiate, by pressing oil with her thumb on the forehead of initiate.

May the Gods of Asgard now sanctify you.
Feel the strength and creative force within your womb,
The center of your being.
Feel the ancestral power of eons channeling through you.
Know that the rose of Aryan motherhood
Is within you always.
Now do you enter into womanhood,
Strong to conceive and create, to give birth and to tend.
Every end is a new beginning,
And the circle of creation is fulfilling itself
In you and through you.
May the Norns grant you joy, wisdom and freedom
And guide you to the perfect male counterpart
Who will love and protect you
Until the end of your days.

As the wand is to the earth,
So the male is to the female
And the Sun to our blossoming world.
Joined, they bring happiness.
Through motherhood
And through the knowledge of our ancient ways
You will find fulfillment.
Receive now the divine blessings of our Gods.

Gydja dips evergreen sprig into blessing bowl and dowses initiate over head.

I give you the blessings of Wotan, Frigga
And the gods and goddesses of Asgard.

Gydja now takes flowered crown wreath from staller and holds it over Initiate's head.

This is your day of passing. Now do our gods, ancestors and all who are gathered here in this circle witness this rite of womanhood of our Kinswoman (name) *and we welcome you. We thank the gods for their blessings as we close this circle. This rite is now ended.*

Roots of Being

Ron McVan

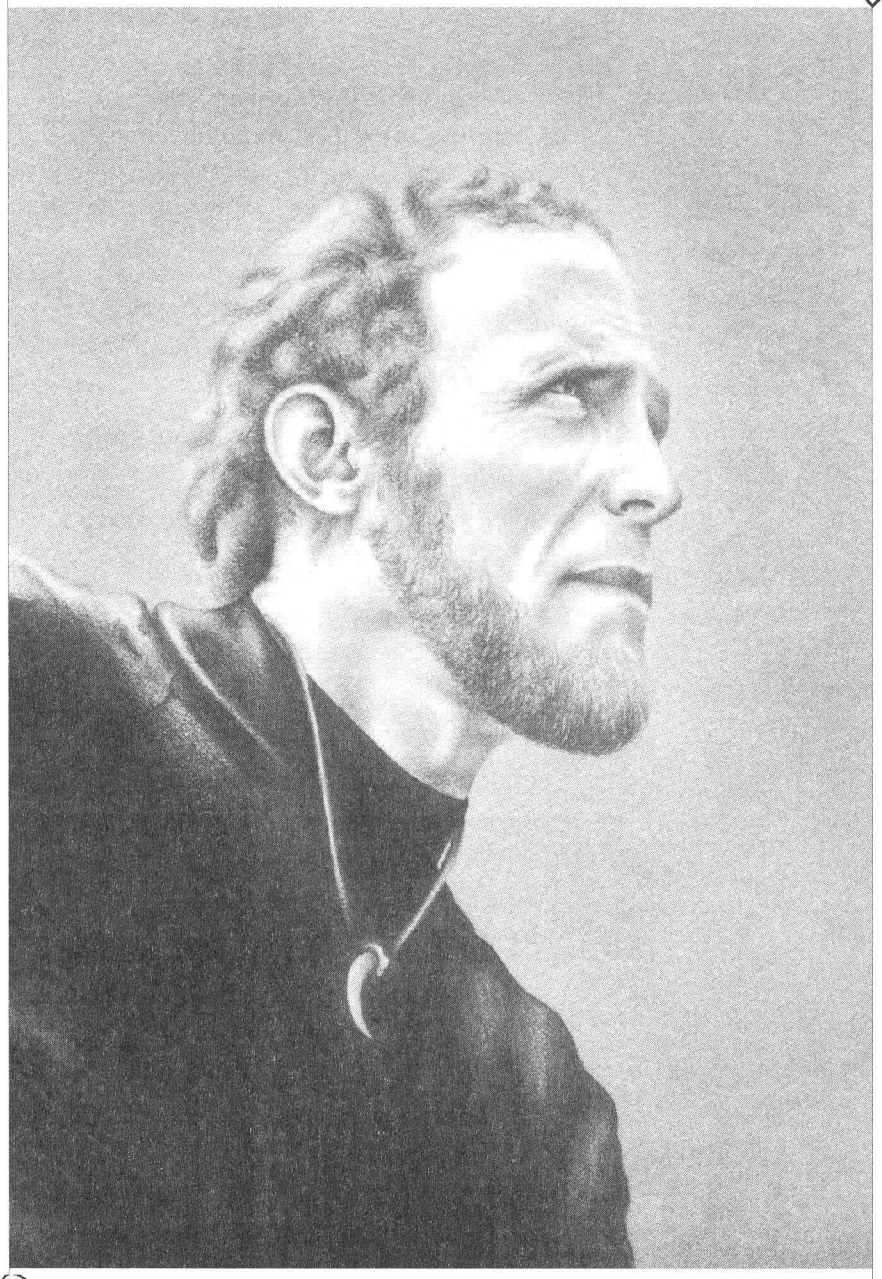
I learned of Wotan and our Gods—
of mighty Thor and mortal wars
and of the life which heroes lead
before they reach Valhalla.

Nature's laws I learned to see
were mirrored in mythology—
family, folk, the will to be
now stirred my racial soul.

I studied runes and the gnostic mind
all ethnic cultures of my kind—
the arts and science and all combined
revealed my destiny.

The wonders that I yearned to grasp
echoed out the ancient past—
it gave me strength each purpose cast
that time lost mystery.

Now thinking of my younger days
the guidance of my people's ways—
Great Wotan, Balder,
Thor and Frey—
Live on, my race,
live on. . .



Ron McVan

From the Author

To live as Wotansvolk
Is to embark on a journey of becoming—
So that in the fullness of time you may count yourself
Among those who serve the Gods of our folk.
And you will witness a new awakening in your spirit
As you rediscover your heritage and the arcane mysteries.
To be rooted in the age old traditions of our ancestors
Will quicken the understanding of life's purpose.
Living in harmony with the Earth and her seasons
Will open new vistas of spiritual awareness.
And you shall grow in knowledge,
And you shall develop in your essence,
And in courage you shall be distinguished
From the common man—
Knowing well the values of virtue and honor.
From your Gods you shall receive counsel,
As you probe the living matrix of time, myth, magic,
Number and the sacred runes.
To embrace the divine muses, science and planetary cycles,
Thus, will you learn to grasp the importance of being
And the Mystery of the Blood,
That to preserve your inherent uniqueness
And to manifest the hamingja as individual and species
Is to realize the greatest purpose and fulfillment—
As a conscious being—
Within the mystic phenomenon of Life.

Temple of Wotan

Holy Book of the Aryan Tribes

Great civilizations rise and fall, but the arcane mysteries of antiquity, the legends, gods and heroes, are the very essence of the ethnic spiritual mythos. They are timeless—they are immortal—they are life writ large, finding new temples of manifestation in the collective consciousness of the race.

The Euro-Pagan rites and rituals of Wotanism, as old as mankind itself, serve as the portal to a higher level of esoteric understanding and wisdom.

Temple of Wotan is more than a comprehensive holy book of tradition and ceremony—it is a touchstone to a proud and illustrious heritage—a pathway to a transcendent dimension of being.

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